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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

A statement communicated by Consul Morris at Ghent, Belgium, to the State Department at Washington, says that charcoal thread manufactured in Paris and used for incandescent lamps is the most expensive product known. It is made by an artisan whose name is kept secret. As sold by wholesale the thread for lamps of twenty candles costs \$8 per pound; for lamps of thirty candles, \$12 per pound.

The city of Chicago is to have a subway to connect all its railway stations at an estimated cost of \$10,000,000. The route selected will follow the direction of the streets. The diameter of the tunnel, which is to afford room for a footway, is not to exceed fourteen feet. It is to run at a depth beneath the surface of from thirty to thirty-five feet, as it must pass under the river, which is sixteen or seventeen feet deep.

The order for the coining of 1,750,000 pieces of silver alloy placed by the Republic of Santo Domingo with the gold and silver refining firm of Charles S. Platt, New York city, is remarkable as being the first commission entrusted to an American firm for the coining of foreign money. The coins are dollars, half-dollars, and twenty and ten-cent pieces. Upon each coin is stamped a relief picture of the Goddess of Liberty, the reverse side being adorned with the coat of arms of Santa Domingo.

An attempt is being made by the German government to bring about the formation of German agricultural and industrial colonies in South and Central American countries where the autonomy of such communities and their development on national lines will not be discouraged. It is proposed in an emigration bill recently submitted to the Reichstag to make grants of money to companies aiding in the settlement of such colonies. One of these companies has already 1,700,000 acres of fertile land in Brazil and a capital of 1,500,000 marks. The object of these exertions is to divert the stream of German emigration from the United States.

The construction of the great Trans-Siberian railway shows the determination of Russia to improve the means of communication between the extremities of her vast and unwieldy empire. From Vienna, the Austrian capital, to Tomak where the railroad now terminates, the distance is 3,800 miles, yet the line is no more than a third of the way towards its destination. Its rolling stock already consists of 2,000 locomotives and 35,000 freight cars, operated by 3,000 employees. The estimated cost of the gigantic enterprise is 460,000,000 rubles, but it is believed that nearly half of this sum has been already expended. Its influence on Siberian colonization, trade and agriculture is quite perceptible.

President Diaz, in opening the Mexican Congress last week, referred to the work of the International Water Boundary Commission appointed by agreement between this Government and Mexico to settle the controversy arising from changes in the bed of the Rio Grande River, and said that a treaty was being negotiated upon lines recommended by the Commission. Alluding to Mexican domestic affairs, he pointed out that since September 2,053 mining grants have been issued; that the mineral

products of the country have contributed \$71,000,000 to the total export amount of \$105,000,000; that there had been great advance in the use of electricity for the operation of mining and milling machinery; and that the railway system of the country had been extended by 485 kilometers.

Important steps were taken by the Australian Federal Convention, which has just closed its sessions at Adelaide, South Australia. It was decided to organize a Federal Parliament, to consist of a Senate and a House of Representatives. The federal executive is to consist of a governor-general appointed by the home government as in the case of Canada. There is to be a supreme federal court which is to constitute the high court of appeal for the colonies. All the powers, rights, and territorial boundaries of the colonies are to remain as at present. The imposition and collection of customs and duties, as well as naval and military control, will be vested in the Parliament. There is to be unrestricted freedom of commercial intercourse between the colonies. The convention appointed constitutional, finance and judiciary committees before it closed.

According to the report of the German commissioners sent some time ago by the Imperial Government to study the American railroad system, the fast trains of this country, for speed and the comfort of their passengers, are unequaled in Europe. Traveling, too, is here less expensive. A double berth in a sleeping-car may be had in this country for \$1.50 a day; a single and much less comfortable one in Germany costs \$2.15. A passenger is allowed 150 pounds of baggage free in the United States; in Germany he is allowed 55 pounds, and that only for tickets of the highest price. In the price per mile of the ordinary ticket, in the lighting of trains, in the facilities for taking out accident assurance policies in railway stations, in the system of checking baggage, in our free time-tables and bureaus of information, the commissioners believe this country to be ahead of Germany and the rest of Europe.

King Oscar of Sweden is more than willing that his people shall have the distinction of being the first to reach the Pole. André's balloon adventure of last summer, baffled at the last moment by unfavorable winds, is again to be undertaken in June under royal patronage, as in the case of Nansen. Equipped with balloon, boat, sledges, and a supply of food for four months, André is to go from Stockholm to Spitzbergen, whence by a favoring wind he hopes to reach the Pole within two days. As the northern part of Spitzbergen extends nearly to the 81st parallel of latitude, this is not impossible. An aerial journey of 375 miles from Paris to Agen was safely made a short while ago in a little over thirty hours. André himself has crossed the Gulf of Bothnia from Sweden to Finland without mishap. It is feared, however, that in place of winds blowing right across the Pole the aeronaut will find circular currents from which he may be powerless to escape.

The decision of Justice Peckham of the Supreme Court of the United States, concurred in by Justices Field, Gray and Shiras, and dissenting from Justice White, that the agreement of the Trans-Missouri Freight Association is "in restraint of trade" and therefore a violation of the anti-trust law of 1890, has dealt a blow at railroad interests that has provoked loud complaint. It involves in the charge of illegality other agreements, such as that of the Joint Traffic Association, comprising the principal trunk lines of the country, and probably many others. The suit of the Federal Government against this powerful combination will be heard this month and the decision awaited with intense interest. Meanwhile an attempt is made by Senator Foraker to amend the Interstate Commerce law so as

to give the Interstate Commission control over such combinations and agreements as are obviously illegal, thus shielding the railway companies in their right to establish and maintain reasonable rates while protecting the commerce and trade of the country from oppressive exactions.

An interesting feature of the Brussels International Exhibition, which is to be open for inspection at the close of this month, will be the Congo Fair, which occupies a broad plain of four hundred acres, in some parts thickly wooded, just outside the city limits. In the Palace of the Colonies and the Ethnographical Hall at the entrance of the fair grounds will be displayed specimens of Congo industry, household articles, weapons of war, agricultural implements, and products of the country. In the grounds there is to be a fine exhibit of wild animals, reptiles, insects, fish, etc. A botanical section will contain specimens of the most interesting tropical plants, including the Congo India-rubber tree, which promises to be a source of considerable wealth to the country. In three native Congolese villages 250 Congo negroes will work during exhibition hours, affording visitors an opportunity of measuring the progress of European civilization among the native tribes of Africa.

Besides encouraging and developing the philanthropic projects of her late husband, the Baroness de Hirsch is planning costly benevolent enterprises of her own. The Trade School the Baron founded in New York city is to be enlarged at an expense of \$150,000; also the East Broadway Hebrew Institute at a cost of \$100,000. There is to be a home and school for working women at an outlay of \$500,000. But the most important part of the Baroness' proposals is that to improve the crowded tenement district of the East Side. The congestion in this part of New York has been steadily growing worse for years in consequence of the large immigration to the port. The population is said to be denser on several streets than is the case in any European city, and the problem of remedying this menacing state of affairs has long been occupying the attention of scientific men and the city officials. The Baroness, desirous of elevating poor Jews and making them worthy citizens of the republic, is planning to provide suburban homes for several thousands. It is said that \$1,000,000 are available for this purpose at once, but the entire scheme will require an expenditure of \$10,000,000.

A Problem Difficult to Solve.

The European war scare shows no sign of abatement. The position of all parties concerned remains practically unchanged. The Cretans maintain their fierce but unavailing struggle against the remnant of Turkish authority on the island. The warships of the allied Powers continue to aggravate rather than improve the situation by their interference. The threatened blockade of Greek ports is still for some reason delayed. Greek and Turkish armies numbering many thousands of men still confront each other on the Thessalian border, waiting apparently an opportunity to commence hostilities. The conviction seems to be shared by all the members of the "concert" that the Turkish empire is about to break up. The object of the present policy is, as recently stated by the British under secretary for foreign affairs, Mr. Curzon, to prevent the precipitation of this issue, and maintain an authority adequate to the peaceful and satisfactory distribution of the dismembered parts when the moment of inevitable collapse takes place. Meanwhile popular sentiment and the dictates of diplomacy are in conflict, and the British ministry in particular is exposed to the incessant attacks of those who, speaking in the name of the people, deprecate as alike unworthy and un-English the coercion of Greece, the repression of Cretan aspirations, and the protection of Turkey.

The Battleship "Iowa."

The battleship "Iowa," built by the Cramps of Philadelphia, is soon to have her qualities tested under official inspection in a run between Cape Ann and Boon Island. She is the largest completed vessel in the United States Navy, and the last for which the Government will pay a bonus for excess of speed. Her construction, which was undertaken by the Philadelphia firm for \$3,010,000, was finished more than a year ago. A recent preliminary trial developed a speed of 17 knots an hour, which the official trip is expected to maintain, if not exceed. The "Iowa's" hull is steel-built, with a double bottom or inner skin extending ten feet above the normal water-line. Amidships, above and below the normal load-line, she is protected by a 7½-foot belt of 14-inch armor. Her main battery carries four 12-inch and eight 8-inch breech-loading rifles. Her second battery has six 4-inch rapid-fire rifles, with a supplementary force of twenty 6-pounders. Her propelling machinery is comprised of two sets of triple expansion engines, besides which she is equipped with nearly a hundred auxiliary engines for turning the turrets, working and loading the guns, lowering and lifting the boats, raising the anchors, etc. It is anticipated that she will secure a large premium for her builders.

Rebellion in Brazil.

An attempt is being made to carry the Republic of Brazil back to monarchy. For some time past "monarchical revolutionists," led by a religious fanatic of the name of Antonio Conselheiro, have been giving trouble to the government. Now they are said to have an organized force of 15,000 armed men. The object of the movement is to bring about closer relations between church and state, such as subsisted before the fall of Dom Pedro II. and the termination of the empire. The principal scene of the disturbances is the province of Bahia, with an area of 200,000 square miles and 2,000,000 of population, and capital city of 200,000 — next in size to Rio de Janeiro — possessing a magnificent bay, and boasting large and profitable commercial relations with many parts of the world. The government of Brazil is at a disadvantage in the continued illness of its president, in the poverty of its treasury and the impaired condition of the national credit, and in involved relations with Uruguay and Peru; but it has put 20,000 men into the rebellious province, and seems resolved to maintain itself against all enemies. In this determination it is apparently encouraged by the loyalty to the republic of a majority of the provinces and the masses of the people.

Cheap Labor in Japan.

The census of Japan gives no information as to the occupation of the working portion of its 42,000,000 people. The majority, however, are agriculturists. There are estimated to be 1,000,000 weavers and 1,250,000 employed in freight and passenger transportation. Many are engaged in mining coal and in various manufactures, such as porcelain, lacquered ware, glass, bronzes, and brio-a-brac. In all industries wages are miserably low, and toilers are obliged to practice the most rigid economy. Tailors who make European clothes are paid a little over 24 cents per day in gold; those who work on native garments a little over 14 cents; stone cutters get 18 cents, printers 13 cents, type-setters, blacksmiths, porcelain-makers, between 14 and 15 cents, dyers less than 13 cents. On the farms men are paid less than ten cents a day, women only six cents, and day-laborers eleven cents. These are the highest rates; the lowest are often much lower, silk-growers working for a little over four cents, printers and type-setters for seven cents. The people are poorly housed, whole families being sheltered by a mere roof beneath which the members eat and sleep on pieces of woven straw spread on the bare ground. Cheap labor has enabled Japan to increase its exports from \$15,533,472 in 1868 to \$136,112,177 in 1895.

Our Contributors.

GOOD FRIDAY.

Rev. Benjamin Copeland.

For all our sins, for all our race,
Thy blood, O blessed Christ, was shed!
Averting, by Thy bounteous grace,
The woe our guilt had merited.

O heavenly pity! Thou didst share
Our toll, our tears, in unknown loss;
Divine compassion! Thou didst bear
For us the anguish of the cross.

Thy love and mercy, measures,
A ransomed world at last shall laud;
Our refuge, Thou, our righteousness,—
O son of Mary! Son of God!

Perry, N. Y.

AN IMPORTANT PROBLEM.

Abel Stevens, L.L. D.

STATISTICIANS are becoming an important professional class. We are inclined to pronounce them the most utilitarian class in applied mathematics. The astronomers, indeed, soar high above them, dealing, as they do, in the sublimities of the cosmos, but our statisticians, now so numerous and able throughout Europe and America, are dealing with our own planet as (to us at least) the most important fact in the cosmos, and are treating of almost all the practical interests of humanity—population, education, health, longevity, politics, industries, criminology, etc. They have reached remarkable results, mostly from officially authenticated data. One of these results, in criminality, is startling enough to make us Americans ponder it profoundly. It is the unexpected, the solecistical fact, that we, who deem ourselves at the head of modern civilization, are at

The Head of the Civilized Nations in Homicidal Crime.

The *Pacific Medical Journal*, in an issue for 1896, thus states the fact: "By the coming year the United States will be in the lead in the comparative international statistics for homicides. Starting ten years ago with a population of about fifty-seven millions, of which nearly seven millions were of foreign birth, and 1,449 cases of homicide, we had, at the end of last year, with a population of 71,197,652, reached a homicidal record of over 8,000. In June of 1895, out of 82,329 prisoners in the various jails and prisons, 7,386 were for homicide."

How are we to account for this astonishing fact?

Some of our best people entertain serious fallacies on the subject; and it will be painful to them to learn that the official statistics do not confirm their favorite theories. Alcoholic intemperance is no doubt a prevalent abettor, if not the chief source, of crimes of almost every sort; but facts prove that we cannot depend upon the temperance reformation as the chief "savior of the world," or as even a partial substitute for the higher principles of Christianity. Mohammedanism has recently appalled the world by its bloody treatment of the Christian Armenians, and any reader of Sir Samuel Baker's *Life* will not hesitate to pronounce the Arabs of the Soudan, and indeed of all the world, to be the most cruel, and in many respects the most corrupt, people on our planet; but the Mohammedans are teetotalers; they follow their Koran in abstaining from wine and all alcoholic intoxicants. The readers of Loescher's "Star and Crescent" will see the same fact in the still farther Orient, including Arabia, Mesopotamia, and the immense regions of ancient Assyria. Buddhism has been called the "greatest temperance organization in the world"; it is teetotal; it is, with Brahmanism (its parent faith), the predominant religion of the middle and farther East; but its populations are sunk in vice and degradation, though both religions prohibit the destruction of any living thing as well as the use of any alcoholic stimulants. As regards our own criminal statistics, the *Medical Journal* remarks that, "strange as it may seem, out of the 7,386 homicidal cases, 1,282 of these homicidal prisoners were total abstainers." The drunkards (1,287) were fewer than the teetotalers; they were less than one-sixth of the whole.

Another prevalent theory is that our enormous homicidal vice is to be chiefly attributed to vicious immigration; and doubtless, as in the case of intemperance, there is some truth in this opinion, but it is only a partial truth. What do the official statistics say on the question? They say that out of the 7,386 homicidal prisoners

(in June, 1895) there were 1,213 foreigners, not including Indians and Chinese, who amounted to 137. The drunkards were a few more than the foreigners, but the latter probably re-enforced the number of the former in the census reports. The foreigners were not half as numerous as our native Negro homicidal criminals, who were 2,739. The *Medical Journal's* summary represents that, after all deductions for Negroes and foreigners, we have left "3,247 murders to the account of native white Americans."

The number of Negro homicidal cases will be painfully surprising to philanthropic citizens, who have taken a just pride in the remarkable improvement of our colored people in education and in the accumulation of property. The *Journal* truly remarks: "The large proportion of Negroes does not give a fair comparison of the actual comparative state of criminality between the whites and blacks, as the number of prisoners given is the result of convictions alone, something which a Negro could hardly escape if once accused of a crime, provided he is lucky enough to escape the inevitable lynching that follows quickly in his case on the least suspicion or implication of some order with the crime. That many Negroes confess does not stand as positive evidence that they actually committed the crime, or were in any way connected with it, as jurists and criminologists attach very little importance to these confessions; their veracity or reliability are at all times, for psychic reasons, something that is most questionable. On the other hand, many white men who richly deserve hanging, altogether escape even a conviction for manslaughter." Thoughtful antislaavery philanthropists knew beforehand that emancipation would be attended with much friction and abrasion; that, for a considerable time, the Negro would really suffer by it, but that ultimately he would rise by it; that, in fact, his race could never, aggregately, rise without it. He has risen notably since that great event; but he has suffered also. A few generations more will be necessary to give the conclusive demonstration that with his race, as with all other portions of our common humanity, freedom is better than slavery in the grand system of progressive development upon which the social order of the world is founded.

It is very common among our good citizens to attribute the prevalence of capital crime to the neglect, by the courts and magistracy, of the capital penalty. That penalty, it is often alleged, is sentimentally evaded by both jurors and magistrates. Here again is doubtless a partial truth, and one of important significance, as we may hereafter take occasion to show. But it is one of the most valuable functions of statistical science to correct partial truths. Statistics do not justify the theory that our excessive homicidal crime comes from any peculiar neglect of capital punishment among us, as compared with other nations. In foreign countries which retain the capital penalty the number of executions for murder is very small, says the *Arena* for February, 1895. "In Austria the average is 4 per cent. of the convictions; in Prussia less than 8 per cent.; in Sweden, Norway and Denmark there is one execution in every twenty sentences. In England, out of 672 committed for wilful murder, 299 were convicted and sentenced to death, while 373 were either acquitted or found insane. Of the 299 condemned to death, nearly one-half (145) had their sentences commuted." These examples certainly show notable reticence regarding the death penalty; and yet none of these countries rank with us in homicidal crime. "In France," says the *Medical Journal*, "where lynch law is never practiced, the legal executions now average only 30 annually. In the United States we had for the first ten and a half months of 1895, 113 legal executions and 160 cases of lynchings, a total of 273 executions. In 1894, the legal executions were 112 and the lynchings were 165. For the last ten years the total of the legal executions was 917, and the lynchings amounted to 1,495 for the same period—an annual average of 241 combined legal and popular executions per year."

A certain class of thinkers attribute criminality, generally, to want and suffering, and believe that the remedy must chiefly be in the economical improvement of the masses. Here again is a partial truth, but quite an inadequate one. Of the 7,386 homicidal prisoners of June, 1895, not only were 1,282 of them total abstainers, but no less than 5,659 of the whole number were in actual employment of some sort at the time of the commission of the crime.

We have freighted this article with momentous facts. They are strikingly signifi-

cant; most of them individually admit of large and profound discussion. An entire article on each would hardly be too much. They should especially interest our moralists, our philanthropists, and particularly our teachers, whether in the pulpit, the school, or the press. Their upshot, with little discussion here, has been sufficiently indicated. They show the inadequacy of our prevalent theory of the causes of crime. They prove that these causes must be a combination, a complication, of several, perhaps of many, causes; and that the right remedial treatment must include a variety of conditions, material, intellectual, and, above all, moral.

Education Must be the Comprehensive Remedy — education in its broadest, noblest sense. The young generations must be more faithfully trained. Were it proposed to regenerate, as speedily as possible, any low but numerous people (like Siam or Thibet, for example), most thinkers would agree that to put all their children under good training, in elementary schools, would be one of the most hopeful means of making a new nation of them, by raising them above the corrupting national traditions, whether social or theological. A nation, by taking care of its young, takes the best care of its destiny. The common school has been called our greatest national fortification, and our public school teachers our best standing army. There is grand truth in this maxim; but this, again, is partial truth. Add the church, and you come nearer the adequate truth; add the family, and you come nearer the full truth. But you may have all these (as we actually have them), and yet they may be inefficiently conducted. They may need revision, amendment, empowerment. But the nation that has them need never despair; its career will inevitably be upward and onward. Our chief hope, as a people, rests on these mighty agencies; and these, like the great forces of nature, work on, if even slowly yet invincibly, in spite of any occasional drawback. Let us advance them and energize them all through the land. We have about 15,000,000 of young souls in our public schools; what ought we to be able to do with this mighty host of susceptible minds? We have supplemented them with a numerically less, but morally more efficient, host; we have 11,000,000 (more than one-seventh of our population) in Sunday-schools. With these forces, rightly used, the future must be ours.

Alhambra, Cal.

THE SERMON ON THE MOUNT.

Additional Opinions.

Rev. E. S. Stackpole, D. D.

IHAD been deeply interested in the *Health*'s symposium on this subject. It seems to me well to call attention to a truth only hinted at — that the Sermon on the Mount is not one consecutive discourse, but a summary of the ethical-religious teaching of Jesus, repeated in detached portions many times during the ministry of Jesus. What in the Gospel of Matthew is represented as one sermon is scattered throughout the Gospel of Luke as though it were spoken on widely separated occasions. Yet the similarity or identity of phraseology shows that the writers of the two Gospels have either copied the one from the other, or that both have copied from an older source, using their own judgment as to arrangement of material. It is the common conclusion, and it seems to be well founded, that both writers interwove with their account of the life of Jesus the logic, or discourses of a doctrinal and ethical character, that, according to tradition, had been written first in Hebrew by the Apostle Matthew. The Sermon certainly was never delivered in the form in which we have it. It has been translated from Aramaic into Greek after filtering through the memory of the writer several years. We have not the precise words of Jesus, though doubtless many sayings of a proverbial nature retain pretty closely their original form, making allowance for necessary changes of idiom in translation. Of course in the English version we have a double translation, which may remove us still further from the precise words spoken by our Lord.

But if we have lost the form, we have preserved the substance. We have in the Sermon on the Mount and in the parables the condensed teaching of Jesus concerning the kingdom of heaven, its nature, how to enter into it, the privileges and duties of its subjects, and its destiny. All this is told without use of the technical terms of constructive theology, and therefore its truths are more clear and powerful to the average mind. Faith may not be defined or mentioned, but it is clear that subject of Christ's spiritual kingdom has implicit filial confidence in the Heavenly Father. If the word repentance be left out, the thought, feeling, action, of a repentant character are abundantly illustrated. The new birth or regeneration is not mentioned by name by any

evangelist except John, the theologian, who interprets the deeds and teaching of Jesus in the light of much Greek philosophy. But what is the new birth but a change or transformation of character? And this is specially insisted upon in the Sermon on the Mount. The personal relation to Jesus of love and obedience is implied in "for My sake" and "in My name."

I cannot avoid the conclusion that the writer of the Sermon on the Mount thought he was giving a summary of the teachings of Jesus sufficiently full for the salvation from sin and moral guidance of all who would be obedient thereto. I believe that the writer was correct in such a view. There are other teachings of Jesus which are of immeasurable worth to us. There are other truths stated in the Epistles which we could not well afford to lose. But if we should lose all but the Sermon on the Mount, Jesus would still be the Light and Saviour of the world. Salvation comes not from calling Him Lord, or from believing this or that dogma about Him, but from doing His words, as the honest expression of a nature which is growing to be more and more like His. Whoever is Christlike I must recognize as a brother indeed.

Great is the doctrine of the Atonement — indeed, too great for many to grasp even feebly — but it is not that doctrine or belief in any statement of it that saves a soul; it is rather following Jesus. The doctrine of the Incarnation, however stated, contains tremendous truth when it is seen, but the main thing is to get the character of God revealed in ourselves rather than in any other, though the revelation of God in any degree, anywhere, and in anybody, is a help toward His revelation in us. A belief in the resurrection of Christ's body is of great importance, but it is vastly more important to believe and feel that Christ as a spiritual presence still lives in us, and that because He lives we shall live also.

The tendency is to narrow down the number of the essentials and to insist mainly on these. This process unites the good more and more. Therefore I hail the movement, and cheerfully allow to others what I must have for myself — the liberty of thinking, and of charitably expressing my thought.

Auburn, Me.

Rev. Paul C. Curnick, S. T. B.

IFULLY agree with Dr. Steele's statement that the Sermon on the Mount does not contain all of Christ's Gospel. The fullness of the Gospel of Christ is only seen and understood when the whole New Testament is studied. The Protestant Church as a whole does not admit of any divine teaching outside of God's Word, but does admit that this teaching is progressive both in the Old and New Testaments. Now is it at all supposable that Jesus Christ would give a complete revelation of all that was necessary for man to know about Himself (Christ), or salvation, in one discourse? Is the full Gospel of Jesus Christ — its intent, doctrines, purposes, and consummation — found in any or all of the sayings of Christ? Do we not need to read the Acts, Epistles, and Apocalypse to find the completion and the amplification of the truths and teachings uttered by Jesus? There is progress, unity and harmony in the whole revelation, but is it not all needed to give to man the complete Gospel of Jesus Christ? There are some truths, promises, parables, and prophecies of Jesus that cannot be fully understood unless we interpret them in the light of the apostle's writings. In my humble judgment it is not so much the question just what was left out of the Sermon on the Mount — such as "the necessity of repentance, or the work of the Holy Ghost" — as the question, Was not the life, teachings and Gospel of Jesus Christ a progressive revelation? If we admit this, could the Sermon on the Mount contain the whole of Christ's Gospel?

Springfield, Ohio.

Rev. P. S. Merrill, D. D.

IHAD read with interest the communications relative to the Sermon on the Mount. I agree in the main with Dr. Steele, but write to briefly call attention to one important doctrine, widely discredited, which is found all through the Sermon. I shall attempt no exegesis at all here. It is often said by all grades of critics of evangelical truth that their religion is that of the Sermon on the Mount. They cannot accept orthodoxy, but their religion is the Sermon on the Mount! They particularly discount hell.

They probably have only the Beatitudes in mind, and do not know that the Sermon fills chapters 5 and 6 and 7 of Matthew. But these Beatitudes imply distinction between saint and sinner in the world to come, or they are senseless, sentimental drivel, unworthy of Christ or any sensible person. "Blessed are the poor in spirit" — nevertheless the proud in spirit are all to go into the same kingdom of heaven! What advantage shall mourners, the meek, the hungry for righteousness, the merciful, the pure in heart, the persecuted, have over their spiritual opposites? Why tantalize these good people with such meaningless beatitudes? Then Matthew 5: 13 tells us that savory salt is good for nothing but to be "cast out," and verse 20 says that all grades of religionists no better than the Pharisees shall "never see the kingdom of heaven." What becomes of those "cast out" and those who "never see the kingdom of heaven"? Will such language admit of their being turned into heaven only to differ in grade with better people?

The Lord, however, does not stop with merely implying hell. We look further into Matt. 5:

In verse 23 He puts somebody "in danger of hell fire." How could any one be "in danger" from a non-existent thing? Verses 25 and 30 send somebody to prison until an impossible result be attained — a pretty long term! Verses 29 and 30 actually cast one "into hell," too. We might argue about what hell means, but would hardly be able to prove that it means heaven.

Chapter 6, in its first verses, points to a difference between ostentatious and humble charities and their rewards, and in verse 5 draws the line between hypocritical and sincere worshippers. Verse 15, the Lord's Prayer itself, declares that the Father will not forgive the unforgiving. What will He do with them?

Chapter 8: 13 talks of the strait and wide gates, and plainly says that the latter "leadeth to destruction." The few going through the narrow gate and the many through the wide gate might suggest to us that the existence of hell is not to be settled by a majority vote. Then verse 19 teaches that a tree that "bringeth not forth good fruit is hewn down and cast into the fire," while verse 23 informs us that Christ will disown and banish workers of iniquity. And finally, of two houses caught in a cyclone, one founded on a rock "fell not," but the other built on a foundation of sand went down in a great fall.

If Jesus were now on earth preaching, I wonder if He really would show quite as much respect for the popular anti-hell sentiment as some of us do?

Buffalo, N. Y.

Rev. A. S. Ladd.

I HEARD Rev. Mr. Pratt, a successful evangelist, say in the presence of a very large audience in Bangor, some years ago: "I pity the man who expects to go to heaven by living up to the Sermon on the Mount." I have read somewhere this thought: "Any one who recognizes the Sermon on the Mount as the true standard of life will instinctively feel that he must have the special help of God to enable him to live such a life."

There is no need of separating what God has joined together. And it is very plain that special emphasis is put upon the new birth. It is not doing new duties, or receiving new teachings, merely; but it is becoming new creatures in Christ Jesus. I would go a long way to see the man who claims to live according to that pattern, and yet knows nothing of repentance and regeneration.

Catskill, Me.

FOUNDING OF THE CHINA MISSION.

Prof. Moses C. White, M. D.

ON April 15, 1847, Rev. Judson Dwight Collins, Mrs. White and I sailed from Boston, and landed at Foochow, Sept. 7. Previous to our arrival an English consul and consular interpreter had established themselves in two temples inside the walled city on the Black Stone Hill, the most commanding and conspicuous portion of the city. Two or three English merchants had been at Foochow for a little time, but had abandoned the place for want of encouragement. Two opium vessels owned by the great opium firms of Dent & Co. and Jardine, Matheson & Co., of Hong-Kong, lay at the outer anchorage of the Min and were regularly supplied with opium sent in clipper ships from Hong-Kong to Swatow, Amoy, Chinchou and Foochow, taking back specie for the sale of opium. The captains of these opium ships had houses at Tong Chin in the southern suburb of Foochow which they visited occasionally and to consult with their customers. Opium was only sold at the lower anchorage of the Min, which by shrewd diplomacy was held to be outside the port of Foochow. The Chinese purchasers received the opium outside the harbor and took all the risk of landing it contrary to law. Chinese local officers were supposed to take regular percentage for conniving at the illegal traffic in opium. No other foreign commerce at that time existed at Foochow.

Such was the condition of things when Rev. Stephen Johnson of the American Board, who had come from Siam to China, arrived at the opium station at the mouth of the Min, January 1, 1847. Mr. Johnson obtained a residence on the island of Tong Chin in the Min, in the southern suburb of Foochow, where he resided alone, making some progress in the colloquial dialect. The arrival of Rev. L. B. Peet and Mrs. Peet (with their two children), who had been fellow-laborers with Mr. Johnson in Siam, as well as the arrival of the members of the Methodist Mission in September, 1847, was a source of great joy to Mr. Johnson. At this time the colloquial of Foochow was an unwritten language and there were no books to aid in studying the dialect.

Mr. Johnson had hired a house for Mr. Peet, which had once been occupied by Captain Roper, but as the Methodist Mission had as yet no house, Mr. Peet and family went into the Johnson house with him and allowed our mission to occupy the Roper house, called "Lo Pah Ong," until

we could get other quarters. Thus September, 1847, saw the American Board Mission of three adults and two children in one house on the island Tong Chin, and in another house a few rods distant the missionaries of the Methodist Episcopal Church.

These brethren of the American Board gave a most cordial welcome and helping hand to our mission. Mr. Johnson aided us often as interpreter, and soon we had two Chinese servants engaged, and two

and influence among the Chinese in the neighborhood. From such small beginnings our mission schools have grown to their present large and prosperous condition, which can be better described by others than myself.

Fraternal Gatherings of Missionaries.

The missionaries of all denominations at Foochow united as one body to hold religious services together for their own edification and improvement. A sermon at the house of one of the missionaries Sunday afternoon, and a prayer-meeting in the middle of the week, were conducted by the missionary at whose house we met — each missionary taking his turn in alphabetical order in conducting the prayer-meeting and preaching in his own house for that week. On these occasions Methodists, Congregationalists, Church of England and Swedish missionaries all formed one congregation, using the ritual and forms of the brother who conducted the services. Once a month the sacrament of the Lord's Supper was celebrated by the union missionary congregation, each brother taking his turn in conducting these services according to the forms of his own church. The forenoon and earlier part of the afternoon of the Sabbath was devoted to work among the Chinese in chapels, schools or the public streets, as each missionary found convenient.

Mission Schools.

In the instructions given by the Missionary Board, it was stated: "Mr. Collins will make it his more especial care to superintend such school or schools as you may be able to organize. Whenever you have opportunity you will do well to inquire into the best means of making mission schools effective among the Chinese, since the Board desires you to establish schools at the earliest feasible period and on the most approved plan." In accordance with these instructions, Feb. 28, 1848, Mr. Collins hired a Chinese teacher and opened a school for boys in a room adjoining our own residence, commencing with eight pupils. In this school the teacher was paid a salary of six dollars a month, provided he would bring pupils to form the school. One-half of the day was devoted by the Chinese teacher to teaching the boys to read ordinary Chinese books in the ordinary method pursued in native schools. The other half of the day was spent in learning to read Christian books in the Chinese language. Once a day, or oftener, the missionary visited the school and talked to the children as his limited knowledge of the language would permit. (In February, 1854, on account of the sickness of Mr. Collins, this school passed into my care.) Other schools on the same plan were subsequently opened by our own and other missions in different localities and with larger attendance of pupils.

First Chinese Sunday-School.

Sunday, March 5, 1848, we held our first Chinese Sunday-school. The school-teacher and the eight boys being assembled in the school-room, the Lord's Prayer was read by Teu Sieng Sang, my private teacher, who explained it to the children, after which we all knelt and I repeated the Lord's Prayer in English. We then sang the doxology in Chinese to the tune Old Hundred, teachers and children (Mr. Collins and his private teacher also being present) joining as well as they could. The teacher of the Chinese day-school then read the second chapter of Matthew in Chinese. Mr. Collins explained some parts of the chapter to the teacher, and the teacher commented to the children. In the afternoon Mr. Collins conducted the exercises of the Sunday-school and I was present. It should here be stated that Rev. Stephen Johnson, of the American Board Mission, had previously conducted similar exercises on Sunday with his servants in his own house.

Tract Distribution.

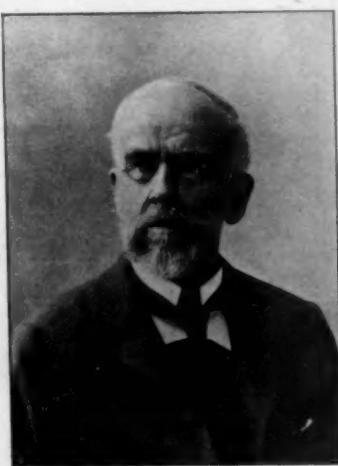
We had been instructed by the Missionary Board to purchase at Canton tracts and portions of Scripture such as had been prepared by other missionaries for distribution in our field of labor. Though we could not read or understand these books, they served to inform the people we met of the nature of our work and our object in coming among them. We gave these tracts to people who called on us and always carried some with us in our walks about the city and country.

One day a few months after our arrival Mr. Collins and I entered a temple on Great Temple Hill, Twai Mao Sang, where we found a school of ten or a dozen boys reading to a teacher. As the boys ran to see us, we offered them copies of a

tract called the "Three Character Classic" — a Christian tract made in the style of a Chinese tract of the same name. One of the boys carried one of our tracts to his Chinese teacher, who at once beckoned to us to come near where he sat. "Look here," said the teacher, "all my boys are already reading that book. Some weeks ago one of my boys met a foreigner on the hill and received one of your 'Three Character Classic' books. He brought it to me and insisted on learning to read it. As the other boys heard him read of creation and the fall of man and the way of salvation they wanted to read it, too, and I have been compelled to write out copies of that tract for every boy in my school." It was Mr. Collins who in his walks had given the boy that tract. We were greatly encouraged by this incident.

One day a well-dressed gentleman, attended by a boy about ten years of age, called at my house, and after I had conversed as well as I was able and given him tracts and copies of one or two gospels, he asked for "old books." After various questions I brought out a copy of Genesis and Exodus in the Chinese classical style. "Yes, those are what I wanted," said he. He was immensely delighted and gave them to his son as a precious treasure. He said he had come from a long distance in the country — three or four hundred miles as near as I could judge from his conversation. In the summer of 1854 (after forty years or more) I read a letter from Pekin giving account of a man who came to Pekin from a great distance and became a steady hearer at our Pekin mission. He was converted. He said that when a small boy he went a long journey with his father to Foochow, where they obtained some Christian books, and although no missionary had ever visited them, his father had diligently read those Christian books they obtained at Foochow, and at his death left them as a precious legacy to the son, now a man well advanced in years, and he had come to Pekin to learn more about the religion of those precious books. This may or may not be the same boy to whom father and himself I gave portions of the Old and New Testaments some forty years before. To me it was a suggestive coincidence. "Cast thy bread upon the waters: thou shalt find it after many days."

48 College St., New Haven, Conn.



Rev. Moses C. White, M. D.
First Missionary to China.

teachers to aid us in learning the language of Foochow. Neither servants nor teachers could speak any English except "yes" and "no," "inside city," and a few numerals. With diligent work and with manuals of the written language, classical style, we soon managed to master a few words for communicating our most common wants. We spent six or eight hours a day studying Chinese characters, and imitating our teachers we tried to enunciate the curious sounds of this wonderful language.

Besides studying with our teachers at home we spent hours every day receiving the people whose curiosity led them to visit us, or going through the streets to learn the manners and habits of the people and pick up as best we could their spoken language. We were generally kindly received by the people, and though some rude fellows would call out, "Tai whang yang," or "Tai fang kwej" — "Kill the foreigner or foreign devil" — we were never molested. By direction of our Mission Board in New York we had purchased at Hong-Kong a supply of tracts and portions of the Bible in Chinese (prepared by other missionaries) for distribution in our field of labor. These we gave to people who called on us and often to such as we met in the street.

A Pleasing Incident.

We had not been very long in our home at Foochow when a red card delivered by a servant in official costume informed us that a great mandarin was coming to see us. As was our custom with all strangers, we received this great mandarin, whose official button showed his high rank, as politely and pleasantly as possible, showing him illustrated books and such other things as might be of interest to him, and gave him copies of our tracts and Scriptures. He was very polite and went away apparently pleased with his visit. The sequel showed that this man came as the friend of the missionaries. He was the admiral of the Chinese war junks at Amoy, and had come to Foochow on official business. He had visited the governor of Foochow, and had there learned that certain strangers, supposed to be connected in some way with the opium trade, had established themselves at Nantai, the southern suburb of Foochow. He at once came to see us, and returned inside the city and reported that we had no connection with the opium trade and were missionaries of the same character as those well known and respected by the mandarins of Amoy. This visit of the Chinese admiral was of great service to us.

Female School.

The first mission school for girls was organized in the latter part of 1850, in a building costing about \$60, erected for the purpose in October on the premises of Mr. Macay. Six scholars were soon enrolled and a Chinese teacher was engaged to teach the school, which was placed under the charge and supervision of Mrs. Macay, who had arrived at Foochow on August 14 of the same year. The daily presence of a lady in the mission school gave it character



Dear little cooks, with faces clean and bright,
What makes your loaves of bread all so fresh and light?
"We use Cleveland's Baking Powder."
Wise little cooks, now tell me, please,
the way
To always have good luck on every
baking day?
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CHICAGO METHODISM.

Dr. Gray Replies to Dr. Traveller.

I HAVE just seen a clipping from ZION'S HERALD in regard to the Forward Movement signed by A. D. Traveller, in which my name is mentioned and certain charges are made against me touching my unwillingness "to admit of supervision of any kind by Methodist authority."

I have neither time nor inclination to enter a newspaper discussion, but feel compelled to make a simple statement: (1) I knew nothing of the article written by "Dearborn" until I saw it in ZION'S HERALD. (2) I have carefully read it, and affirm that in every particular so far as it refers to the Forward Movement it is a true statement of the case so far as it goes. He might have said much more and kept strictly to the truth. (3) Not a single statement of Dr. Traveller touching my unwillingness to have it under the control of the Methodist Church is in accord with the facts. I did everything that was suggested by Dr. Traveller and his associates in the Society which he represents, even to changing the charter, putting into such charter the words suggested by Dr. Traveller as being entirely satisfactory, viz., "under the auspices of the Methodist Episcopal Church." Dr. Traveller is aware of these changes, for he was a member of a commission of five from his Society to meet a similar commission of the Forward Movement as it then existed, to arrange a basis of co-operative work which involved his being made a member of our executive committee. Our board accepted the plan agreed upon by this joint commission and Dr. Traveller served on that committee for a year or more, his Society paying no attention whatever to the action taken. These and many other facts are well known to all the members of our former board who represent "as nobis a company of laymen as can be found" in the "Methodist authority" represented by Dr. Traveller.

I spent over \$10,000 in money and time in trying to induce this "Methodist authority" claiming to represent Chicago Methodism, to take charge of all or even a part of this work. Furthermore, I am now being criticised by prominent members of this same "Methodist authority" for trying to induce the young people of our church to support one department of the work, viz., the Epworth House, which is now under the actual control of twenty-one prominent Epworth Leaguers.

The cause, however, goes gloriously on. We now have thirty different lines of work. We are doing, in a quiet way, the work of the Master in solving the sin problem.

I shall gladly furnish ZION'S HERALD with a statement of the work, and let your readers judge whether it is the Lord's work or no.

GEO. W. GRAY.

The Christian Civic League of Maine.

Rev. Wilbur F. Berry.

THE Christian Civic League of Maine was formally organized at Waterville, Me., on Monday, March 29. The steps preceding this event had been most deliberately and thoughtfully taken. The need of such an organization has long thrust itself upon the attention of the thoughtful. And, led by previous agitation, the fall conferences of the religious bodies in our State, in 1896, took definite action. Committees were appointed by these bodies to confer with similar committees from the other religious bodies in our State looking to the organization of a State Civic League.

Through the chairman of the first committee appointed, representatives from all the denominations in the State were invited to meet with these committees. Two meetings were held at Auburn in the late fall, a constitution was adopted, and a sub-committee was appointed to arrange for the formal organization of the League. Meantime, in Aroostook, a county league and four or five local leagues were organized in as many towns, auxiliary to the proposed

State League. A league was also organized at Belfast.

Widespread interest throughout the State was developed in the movement; and the splendid meeting at Waterville more than justified the hopes of the friends of the State League. A charming spring day favored the attendance, and a splendid body of representative men gathered from fifteen of the sixteen counties in the State.

Afterward conducted the prayer-service with which the convention closed. Mr. Gurney's return is very much desired by this community. The uniting of Berkley with this charge is far from a success, and no pastor can make it so, for he cannot be in two places at once. The circuit system in this part of New England cannot be worked without much friction.

Fall River. — Rev. R. M. Wilkins, of Brayton Church, preached at First Church, March 21, taking for his subject, "The Important Search"

during the Revolution, have at last been secured and will be deposited in the State Archives in Boston.

Truro. — Mr. Isaiah Snow, while repairing a roof on one of the Yarmouth camp-ground buildings, slipped and fell to the concrete walk below. He sustained a bad fracture of the arm, but otherwise escaped uninjured.

Taunton, First Church. — The Epworth League gave a chicken supper and entertain-



Members of the New England Conference.

Taken at Springfield, April, 1896. Kindly loaned by Rev. W. A. Thurston.

Calm, temperate, hopeful, intelligent, earnest discussion attended the work of organization. Care and good judgment were exercised in the election of officers. The entire proceedings of the gathering, including the evening mass meeting, were taken by a stenographer and will be published for distribution.

In the evening a large and enthusiastic mass meeting was held, at which Prof. Geo. C. Purtington, of Farmington, the president of the League, presided. Calm, temperate, forcible addresses were delivered by President Purtington, Rev. W. F. Berry of Waterville, Hon. C. E. Dunn of Houlton, Rev. Dr. Merrill of Portland, Rev. Mr. Harbatt of Presque Isle, Mr. A. C. Sibley of Belfast, Rev. G. R. Palmer of Saco, Rev. H. A. Clifford of East Wilton, and President Hyde of Bowdoin College. This League has been most opportunely and auspiciously organized; and now let every clergyman, every layman, every believer in law and order in the old Pine Tree State, unite with this Christian Civic League of Maine in its "co-operation with other existing agencies to educate the people in all that pertains to good citizenship; to arouse and maintain throughout the State a reverence for law; to secure the enactment of the best possible laws, their impartial execution, and the choice of competent officials to that end." So shall our grand State be redeemed from the existing spirit of lawlessness.

Waterville, Me.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Fairhaven. — Rev. C. N. Hinckley, pastor here, delivered a very interesting address at the Caumsett neighborhood convention.

Provincetown, Centenary Church. — Dr. W. S. Birge and his wife, Dr. Eliza F. Birge, have been giving special diseases in Philadelphia for a month or two. They returned to this place, March 30.

Orleans. — Rev. W. D. Wilkinson, of Truro, preached two excellent sermons here, March 21, in exchange with the pastor, Rev. G. O. Thompson. The Epworth League is raising money by entertainments to help defray the expense of improving the church edifice.

Russell Mills. — This church has received a Mason & Hamlin organ presented by Mr. E. Jordan, of Boston. The gift is a welcome one and highly appreciated by the recipients, who have received other favors from the same source.

Marsden's Mills. — Rev. C. H. Taylor, of Boston University, and a native of Ohio, is thoroughly appreciated here. He is strengthening the church by additions to the membership.

South Yarmouth. — On the evening of March 21 Rev. J. G. Gammons of West Dennis, gave an illustrated lecture on "Solomon's Temple."

Sagamore. — Rev. E. E. Phillips, pastor here, gave an address on "How to Increase Church Attendance," at the Barnstable neighborhood convention.

Acushnet. — It is found by consulting eminent legal authority that this society cannot sell the lot on which the parsonage stands. The building will be removed and the parsonage erected. The property was devised by will of Edward Dillingham and must revert if not used as a parsonage. Rev. H. H. Critchlow, the pastor, is hard at work on the matter, and has secured a building fund committee of ladies, one of whom is to be treasurer of the fund.

Myricks. — At the precinct convention Rev. E. B. Gurney spoke on "One at a Time," and

(John 5: 39). Rev. Dr. Benton, the pastor, preached at Dighton.

Plymouth. — The Epworth League held a supper and sale, March 31. A bonbon party was given the children at 4 p. m. in Wesleyan Hall. The important Bradford manuscript records of Plymouth Plantation, made by the Pilgrim governor himself and for a long time in possession of the Bishop of London, having been taken from Old South Church, Boston, by the British

ment that were generously patronized. A tambourine drill by young ladies in Italian costume was encored. The proceeds will go to aid the reading-room sustained by this active League.

Taunton, Central Church. — The annual meeting of the Woman's Christian Temperance Union was held in this church, March 25. A very comprehensive report of the active and successful work done by the Union during the year was made by the president, Mrs. Mont-

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BETTMER-BAUM	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAIRFIELD STOCK	Pittsburgh.
ANCHOR	Cincinnati.
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ATLANTIC	
BRADLEY	
BROOKLYN	New York.
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
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COLLIER	
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gometry, but read by the secretary, Mrs. French. Addresses were delivered by Rev. J. P. Forbes, of the Unitarian Church, Rev. C. A. Stenhouse, pastor, and Rev. S. Hopkins Emery, D. D. Mrs. Montgomery presided. Rev. C. A. Stenhouse delivered an address in the afternoon, March 28, before the Young Men's Christian Association on "A Harmonious Character and its Requirements."

Taunton, Parker Chapel. — The work here has been very encouraging to the workers during the year. Rev. E. F. Clark, pastor, made his final address, Sunday, March 28.

Taunton. — Six pastors of different denominations leave this city soon for other fields of labor. It is a remarkable exodus. The Methodist pastors have average longer pastorates than the other pastors. — KARL.

Providence District.

Hope. — Rev. E. S. Hammond is closing a very pleasant year at this place. Pastor and people have labored together in harmony and love. Notwithstanding this agreeable fact the King's Daughters connected with the church gave Mr. Hammond and his wife a "pounding" that will be remembered for some time, and the general verdict in the village is that it served them right. A no-license campaign is being fought vigorously in the town, and the Methodist pastor, as usual, is at the front.

Phenix. — Rev. C. H. Smith, who was recently transferred to this Conference, has won the hearts of his parishioners and the good-will of the people. His sermons and other addresses are highly appreciated. The church will welcome him back for another year.

Tabernacle, Providence. — The two years' pastorate of Rev. J. T. Docking has been a very successful one. During the time 89 have been received on probation, 63 in full connection, and 44 have been baptized. With the revival of business the prospect at this church is good. Mrs. Docking was recently elected a member of the executive board of the King's Daughters of Rhode Island.

Chestnut St. — At the fourth quarterly conference, held March 20, the return of Rev. J. S. Bridgford for another year was cordially requested. During the two years past congregations have increased and the church has enjoyed unusual prosperity.

Chestnut St. — Sunday evening, March 28, Rev. H. R. Cady delivered an excellent sermon before several lodges of the I. O. O. F. The year closes with everything in good condition, and with general regret that the pastoral relations are so soon to be severed. — NEMO.

New Hampshire Conference.

Concord District.

Penacook. — The Third New England Band of Christian Crusaders have just completed an eight weeks' campaign in this place. Many believers have been greatly quickened, some have experienced entire sanctification, and more than sixty have been converted. Two large praying bands of young ladies and gentlemen have been formed for further aggressive work.

Christian Crusaders have been helping the pastor, Rev. S. E. Quimby, in special services. There have been a score or more of conversions, and judging from what we hear the work is most thorough.

At Haverhill and Piermont the work is moving on nicely under Pastor Wilkins. During the past quarter there have been several accessions to the church. Mr. Wilkins was heartily

tion to Rev. and Mrs. A. H. Nazarian, on Thursday evening, April 1. There was a large attendance of the church and friends in the community. During the evening a large French marble clock was presented to the minister and his wife, and a beautiful bouquet also to Mrs. Nazarian.

St. John's, South Boston. — Rev. W. T. Perrin, in his last sermon to this church on Sunday, was

that the church has a pretty good chance of giving the proposition some trouble, since the edifice is within the 400-foot law and the rear portions of the structure abut on the building itself. The outcome is watched with some interest. One of the boys of this church, a grandson of Rev. Wm. Pentecost, has just returned from a course in dairying at the University of Wisconsin, and now goes back to his work at the Experiment Station, Storrs, Conn. When a city-reared boy chooses farming, we are ready to give him praise, and we think we see a future for Wm. L. Pentecost.

Webster Square. — Rev. L. W. Adams spoke last Sunday before a local chapter of the Knights of Malta. He used a stereopticon to embellish and illustrate his address. He has a way of joining this and thereby adding to the interest of his remarks. The year closes with all bills paid, except the old mortgage, and everything is provided for next year — "the first time in eleven years," the board says.

Trinity. — The number of rooms in the new parsonage is 14, not 44, as inadvertently stated last week. — QUIK.

North District.

Epsom Church, Cambridge. — By the judicious and untiring efforts of the pastor, Rev. C. F. Bion, D. D., this charge closes the year with all financial obligations fully met.

West Fitchburg. — This church is closing a very prosperous year. In improving church property \$300 have been expended. Ten have been received by letter, \$100 on probation — the latter a partial result of the revival services conducted by the pastor for nine weeks, commencing Dec. 1. The interest still continues, and others will join in the near future. The benevolent collections have been good and the apportionments will be fully met. The Junior League organized last May numbers nearly one hundred, with an average attendance of about eighty, and is doing efficient work under the superintendence of the pastor's wife. Rev. Benj. F. Kingsley is pastor.

Newton Lower Falls. — This has been one of the most successful years in the history of this church in every way. Ten have been received on probation, 7 into full membership, and 8 by letter. All the church benevolences have been raised in full and the current expenses will all be paid. The church has also been painted. But above all the old church debt, which has crippled and burdened this church ever since it was built, has all been provided for. About a year ago the pastor announced that he intended to raise the whole church debt of \$3,150 within a year. He received little encouragement, as no one thought it could possibly be done; but the pastor was confident, so he began taking subscriptions conditioned upon the whole amount being subscribed before April 1, 1897. And there was great rejoicing at the church, Wednesday evening, March 28, when the pastor announced that the whole amount, \$3,24 had been subscribed, and that he would subscribe \$24 himself and thus make all the other pledges binding. However, he expects that outside friends of the church will come to his help in the next few weeks and aid him in this \$24 which he has subscribed. It is deserving of special mention that toward this debt Mrs. Julia A. Sanderson has subscribed \$50; Prof. Marshall L. Perrin, together with his mother, Mrs. Philena W. Perrin, \$50; Mrs. Cyrus Washburn, \$200; Peter C. Baker, \$100; Rev. Willard T. Perrin, \$100; Charles T. Wilder, \$100; and Miss Susie Denton Massay, of Toronto, Ontario, \$100. But the whole church have subscribed most generously according to their ability. The pastor expects to have the money all collected and the debt paid within sixty days. A grand celebration and jubilee over the "burning of the mortgage" is being planned for the middle of June, and also a big banquet at which they expect to have as guests the Bishop, distinguished elder, mayor of Newton, and other distinguished persons. The return of the pastor, Rev. O. R. Miller, for the third year has been unanimously requested.

Whitinsville. — This church is closing the year with all bills paid and the benevolences well provided for, and consequently with good hope for the future. Rev. J. H. Thompson, pastor.

Worcester, Grace Church. — Through the pastor, Rev. W. J. Thompson, this church is moving to prevent the licensing of a saloon or restaurant in the new State Mutual building, one of the finest in the land. It would seem

(Continued on Page 12.)

invited by both these quarterly conferences to remain another year.

Concord, First Church. — Concord, First Church, has had a year of victory, and has unanimously invited Rev. E. Snow to remain with them another year.

At West Thornton and Ellsworth. — Rev. M. Tisdale has labored for three years earnestly and successfully and is very highly appreciated by his people. Both these charges would be

able to make the following encouraging summary: "The last remnant of the terrible debt under which the society labored for thirty years has been entirely removed. This amounted at the beginning of my pastorate to \$2,000. The audience-room has been recarpeted, the Sunday-school room frescoed, and a new furnace put in the collar. The current expenses have been met every year, and this last year without any deficiency at the close of the year. Altogether the church has raised during the five years for current expenses and for the indebtedness something over \$30,000, and for benevolences \$10,000, making a grand total of more than \$40,000. Some 337 persons have been received into church membership on probation; 257 have been received into full connection, including 124 who have joined by letter; 31 have died and 167 removed by letter. The membership at present is 540 full members and 30 probationers."

Whitinsville. — This church is closing the year with all bills paid and the benevolences well provided for, and consequently with good hope for the future. Rev. J. H. Thompson, pastor.

Worcester, Grace Church. — Through the pastor, Rev. W. J. Thompson, this church is moving to prevent the licensing of a saloon or restaurant in the new State Mutual building, one of the finest in the land. It would seem

Fell to the Floor. HIS LEGS SUDDENLY GAVE OUT.

Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader, Cleveland, Ohio.

Of the list of the many so-called incurable disorders none has proved to be more of an enigma to the most learned and accomplished physicians than locomotor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunate who have contracted the dreadful malady, which many people, especially those who are thus afflicted, believe is a forerunner of the grim reaper of disease.

Thomas P. Bigg, who lives at No. 1073 St. Clair St., corner of Lawrence St., Cleveland, O., has been suffering from locomotor ataxia for nearly five years, and nothing but his wonderful vitality has prevented his dissolution long before this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion, eighteen months in the regular army. "At first," he said in narrating his experience, "my stomach went back on me, and for six weeks I was laid up in a hospital in Texas. Ever since that organ has caused me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my legs, and it came rather suddenly. I noticed at first that my knees were a little stiff, a sort of rheumatic pain, you know. This quickly developed into paralysis."

"I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time,

though I was holding my own — wasn't getting any worse. A short time ago I was induced to try Dr. Williams' Pink Pills. I did not expect this last venture would prove any more beneficial than all the others which preceded it. But I am pleased to say I was most agreeably disappointed. Dr. Williams' Pills are simply wonderful. I began to use them two months ago. My legs then were perfectly numb and cold — nothing could warm them. After suffering with paralysis for more than four years, I now experience a comforting feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bondage, and my mind is on the subject pretty much all of the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that will be soon."

"What effect have the pills had upon your stomach?" Mr. Bigg was asked. "As regards that" said he, "you can readily believe that a stomach which has been seriously out of order for thirty-five years is in bed shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not suppose that organ will ever be in first-class shape again. Still I am satisfied to think that it is improved to such a degree, and that I can eat with a feeling of ease."

"For six years, until October, 1896, Mr. Bigg kept a stationery and confectionery store at No. 317 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St."

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box, or six boxes for \$3.00 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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N. F. Ninde

Bishop Ninde presides at the New Hampshire Conference at Manchester this week.

Sunday, April 4, 20 were received on probation, 25 baptized, and 3 received into full connection. CU.

Penacook church has been favored with a great time of refreshing. The people have been quickened and inspired. For some weeks the

delighted to welcome him back for another year.

New England Conference.

South District.

Bromfield St., Boston. — Bishop Mallalieu preached at this church, last Sunday morning, to a large and appreciative congregation.

First Church, Boston. — Rev. C. L. Goodell preached his final sermon last Sunday night to a crowded house. Following the discourse he gave a brief résumé of his eight years' ministry in Boston. Over 800 have been converted, 600 have been received into full membership and by letter, \$8,000 had been raised for church work and benevolences. At First Church in three years 254 were received in full and by letter, which is a larger number than had been received during any previous pastorate at Temple St. At the close of the service many hundreds took advantage of the opportunity to shake hands with the pastor and bid him God-speed in his future work. At the Sunday-school session his class presented him with an elegant copy of Lippincott's Biographical Dictionary specially inscribed.

Dorchester St., South Boston. — This church, through its official board, gave a farewell recep-

The Perfect Pill

Perfect in preparation.

Perfect in operation.

Ayer's Cathartic Pills

Perfect post-prandial pill.

Perfect for all purposes.

THE PILL THAT WILL

The Family.**"SWIFTER THAN A WEAVER'S SHUTTLE."**

Minnie Leona Upton.

The days that bring gladness, the days that grieve us sore —
They hasten to sunset, and come to us no more.
So swiftly, so swiftly, away from us they pass,
As noiseless as dewfall upon the quivering grass.

The glad days, the glad days, toward which we longed leaned,
Impatient of hours that duly intervened —
Ah! could we have held them! They vanished with the rest,
Yet leaving much treasure and memories sweet and blest.

The days that we dreaded, foreseeing them afar,
That reached us so swiftly — canst tell me where they are?
All passed from our vision; and sometimes half they seem
But fantasy's creatures, the figments of a dream, —

Till sorrow, undying, stirs with a sudden throe,
And brings to remembrance the things of long ago
So loved and so cherished, that drifted from us then,
That passed with those sad days beyond our human ken.

Thus dark days and bright days sweep through the sunrise door,
Press on to the sunset, and visit us no more.

Oh, what are they bearing for thee as on they glide? —
A burden of hardness, of bitterness, of pride?
Bethink thee, bethink thee, how little time they bide!
Thy friend is estranged? Then hasten to his side.
Dost fear that in coldness he'll turn from thee away?
If love light thy visage, he shall not say thee nay.

My brother, my sister, if anywhere a heart
Is aching and longing for thee to ease its smart,
Stay not, I beseech thee, till need of thee be o'er;
Too many the heartaches for thee to make them more.

Art waiting, dost tell me, a more auspicious day?
Lo! even as the days pass do mortals pass away!
With weighing and waiting thou mayest be too late.
And vain shall regrets be, outside the closed gate.

Then give of thy heart's best — poorer thou shalt not be;
Oh, lavish its treasure, and more shall dower thee!
And wait not, oh, wait not, for even as of yore
The days speed to sunset and come to us no more!

Boston, Mass.

Thoughts for the Thoughtful.

Where light dwells pleasure dwells,
And peace excels:
Then rise and shine,
Thou shadowed soul of mine!

— Christina Rossetti.

A bed of freshly turned earth, if allowed to lie undisturbed, will show itself to be full of seeds we knew not of. So our life on earth is full of germs — the beginnings of all the trees of paradise, or of all the poison vines and upas trees on the banks of the river of eternal death. — Rev. J. S. Wrighton.

Plants on hillsides and mountain slopes have no long stems. They keep close to the ground, and are thus protected when storms beat upon them. So Christians learn to cling close to God for protection, and in the tempests of life they are kept safe by nearness to Him. "The Lord shall cover him all the day long." — Windross.

O Corn of Wheat, which God for us did sow in the rough furrows of this world of woe, That Thou the Bread of Life for us might be, To nourish us to all eternity: Grant us, through faith, O Christ, to feed on Thee!

— Anna E. Hamilton.

When you laid the white flowers upon the coffin, and listened to the dull thud of earth to earth, ashes to ashes, dust to dust, and bent eagerly forward to catch a last glimpse of that which enshrined the loved one, hidden from sight, with pale lips and breaking heart you asked once more, "If a man die, shall he live again?" What proof have we, what evidences? "The dead are not dead, but alive?" May not immortality be, after all, only "a beautiful dream," only "a lofty aspiration of the human heart," doomed to disappointment? Generation after generation has come and gone, but

not one of the myriads who have passed into the silent land has ever been permitted to return and tell us the great secret that lies beyond the grave. But through all that deep, unbroken silence of ages, men and women have never lost their faith in a future life. In every age, in every country, men and women have had some belief in a life beyond the grave. — Rev. S. G. Fielding.

Where is the task that terrifies the man who lives by Christ? Where is the discouragement over which he will not walk, to go to the right which he must reach? You may starve him, but he has this inner food. You may darken his life, but he has this inner light. You may make war about him, but he has this peace within. You may turn the world into a hell, but he carries this inner heaven safely through its fiercest fires. He is like Christ Himself; he has meat to eat that we know not of, and in the strength of it he overcomes at last, and is conqueror through his Lord. — Phillips Brooks.

How differently do men walk! One bends forward, another backward; one steps firmly, another cautiously; one is quick, and another slow. These differences are not altogether matters of muscular strength or weakness, or of nerve activity. A man's steppings and attitudes depend a good deal on his eyesight. If he has "progressive near-sight," he is likely to show it in his mode of bodily progression. And one's spiritual gait depends chiefly on his spiritual sight. If he sharply discerns the law of right and duty, it will tell upon his "daily walk and conversation." If he lives in intimate recognition of God's countenance, his walk will be free, unwavering, upright, undaunted, full of grace. — S. S. Times.

The art of photography is now so perfect that the whole side of a great newspaper can be taken in miniature so small as to be carried in a little pin or button, and yet every letter and point be perfect. So the whole life of Christ is photographed in one little phrase — "not to be ministered unto, but to minister." He came not to be served — if this had been His aim He would never have left heaven's glory, where He wanted nothing, where angels praised Him and ministered unto Him. He came to serve. He went about doing good. He altogether forgot Himself. He served all He met who would receive His service. At last He gave His life in uttermost service — giving it a ransom for others. He came not to be ministered unto, but to minister.

You say you want to be like Christ. You pray Him to print His own image on your heart. Here, then, is the image. It is no vague dream of perfection that we are to think of when we ask to be made like Christ. The old monk thought that they were in the way to become like Christ when they went into the wilderness, away from men, to live in cold cells or on tall columns. But that is not the thought which this picture suggests. "To minister" — that is the Christlike thing. Instead of fleeing away from the world we are to live among men, to serve them, to seek to bless them, to do them good, to give our life for them. — J. R. Miller, D. D.

MARDI GRAS IN PARIS.

Miss Pauline Cushing.

FOR three days France has been taking a holiday. Schools and colleges have had a vacation, stores have been closed except for a few hours, and the boulevards have been crowded with people.

The festivities began late Saturday night, by a masked ball in the Grand Opera House. The centre of attraction was a great white ox drawn in on a cart. About it the masqueraders danced, throwing garlands of flowers. But, alas for the ox! He, with two white comrades, was purchased by the city and would soon be sacrificed for the poor; not, however, until after appearing in an elaborate procession. This paraded through different sections of the city during the three days of *fête*. The second day the first beef yielded his place to the ox next larger, and the third bovine was heavier than either.

We expected the procession to be somewhat like July "horribles," but it was, instead, very artistic. After a sufficient preface of policemen and cavalry, there came a body of men in white suits, with red stockings, sashes and plumes, marching to lively music. Following them rode many companies of men on horseback. Each company had the same style of dress, and all were beautiful in effect. To us, sitting at a window some distance above, the tinsel shone as fine as gold. Looking upon the gorgeous colors and curling wigs, we could imagine that one of the Bourbons was passing by with the splendor of his court.

King Carnival, however, was the potentate. He was enthroned — a giant figure — upon a royal car. After him came other equestrians and many large floats with representations of the chief events in Paris during the past months.

The cyclone of last September was very unique. Walking in the street were perhaps thirty astronomers. They carried

telescopes, and wore black, peaked hats and long gowns decorated with yellow planets. Then drove up the chief astronomer himself, looking calmly through an immense telescope, while behind his unconscious back were houses tumbling down, trees upturned, and general havoc.

A chrysanthemum show is always a thing of beauty, and this one which soon appeared contained some marvelous growths. A long car was completely hidden under immense, ragged blossoms of yellow, pink, and white. Suddenly a gong sounded, causing the flowers to winkle back into buds, while beside each one jumped up a little Japanese girl. She was pretty indeed, dressed in yellow silk and with gilt fans in her black hair.

The provinces of France sent in a contribution of best vegetables and fruit. Preceding the great horn of plenty were personified vegetables mounted on horses. The cabbage was so luxuriant its actual "head" was scarcely visible. The carrots and cucumbers rode very erectly and the squashes were certainly remarkable. Cauliflower, beets, lettuce, and potatoes all had a driving business. A float drawn by four oxen carried the *boeuf gras* in honor. Pretty peasant girls sat among the fruits, and above all was a great sheaf of wheat with scarlet poppies.

Perhaps most amusing of all was an exhibition of the X rays. An immense black whale was the subject of photography. In front of his opened mouth was a camera, with the rays at last visible and labeled. The operator stood solemnly by, viewing their revelations. Within the whale were four persons whose appearance was decidedly "down in the mouth."

The automobile, bicycle, and cat expositions were well represented. Music and art were not omitted. The float of the latter was attended by many picturesque artists with gay palettes on their back. The cover, or top, was an inclined palette, large and brown. A bunch of brushes came up through the thumb hole, and around the edge were bright dashes of color. What an inspiring palette! Each color held a girl dressed in satin, smiling sweetly from under a satin hat.

Nothing has yet been said about "confetti" and "serpentines." The latter are rolls of very narrow paper, one end of which is held while the rest is thrown across the street. Flying through the air toward some balcony or tree, the paper rapidly unrolls, whirling like a sky rocket — or rather earth rocket. Over the boulevards a network of serpentines formed almost a canopy. The trees were exquisite in the sunlight and rustled delightedly. The streets appeared to be painted by artists of the extreme impressionist school. Every tone and tint hung from the windows, lined the avenues, and streaked the sidewalk. As far as one could see, color was streaming — as though sunrise and sunset had flung their ribbons on the earth.

Perhaps it sounds childish to talk of throwing confetti; but we changed from mere on-lookers to ardent participants. Indeed, it was almost a necessity. When nearly every person who met or passed us threw a handful of the tiny paper disks, we needed some ourselves to avenge or defend. It is within six or eight years that this light confetti has been invented.

Formerly every one wore masks, for protection as well as grotesqueness. Something made of plaster was used, and many persons carried a startling rattle, called "the voice of my mother-in-law." Now the man or woman who wears a veil receives much attention. Confetti is tucked down his neck by some one behind or crowded under his chin if his head be turned. Another person whom a Frenchman delights to meet is an English or an American woman. He pelts her generously, saying in his best English, "How do you like Paris today? I hope you find it pleasant."

Little boys have decided too much enthusiasm. It is bad policy to "return fire" with them. They also note the fact "English spunk," although no word may have been overheard. They accompany each dash with an English sentence: "Do you find confetti healthy?" "No, they do not find it healthy."

With what eagerness were some American girls surrounded by ten French students, who joined hands singing, "Dance around the English!" Two girls were caught in the ring. One slipped out backwards under a tall fellow's arm, and one was left alone. Fortunately she was not defenceless, for, as the students with clasped hands were helpless, she could shower each one in turn. Soon the leader, singing with zest, received a big mouthful. That was too much, and they broke ranks

while the encircling crowd expressed enjoyment.

Sometimes real battles would occur between two people, ending with a bagful of ammunition being emptied upon the vanquished. At other times one received a tap on the shoulder, and, thoughtlessly turning, was blinded with paper; hair, beard and clothing held all the dainty colors. Every one was good-natured and no one intoxicated.

Woe to those who attempted to go on the boulevards in a carriage the last day of the *fête*! It was immediately "taken in hand" by a dozen men and danced up and down. The driver bobbed, bobbed, bobbed. Sometimes those inside looked frightened, but others tossed confetti with a laugh.

The last night rain poured down to the assistance of the street sweepers, for confetti lay six or eight inches deep on a level. Some corners were filled with drifts. It is said that a pet cat of a Western girl strayed out into one of these, mistook it for a snowbank of a Kansas blizzard, and so froze to death!

With the first day of Lent came an auction of the costumes which had been used in the procession. The profit was less than \$1,000 — a sum disappointingly small, the amount expended being two or three times larger.

Since the siege of 1870, celebrations of this *fête* have been suspended in the capital until two years ago.

We were glad to be able to see the festival, and will long remember Mardi Gras in Paris.

Paris, France, March 5.

And the dear loved ones, gone beyond our seeing,
Toward whom our hearts still yearn so tenderly.
In Thee they live and move and have their being,
Not lost, nor changed, they only live in Thee.
What glad new life is theirs, this sweet spring morning,
In that far heaven of love that is their home!
Can sweater flowers bloom for its adoring?
Whisper they of the hour when we shall come!

— Helen E. Starr.

PLEASANT TO LIVE WITH.

"JANE is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believably, for I knew something of Jane myself. But, at the same time, I felt sure that if she were really pleasant to live with it was because she exercised good sense and sound reason in her efforts to live agreeably with others.

I had noticed that Jane seldom omitted her daily walk. These outings, doubtless, had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one cannot be happy who is weary, bored, exhausted. In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion.

"I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes, I get cross."

Wise Miss Jane! As she went gayly down the street sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I felt sure that she conscientiously refrained from criticising her housemates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure one's own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain that follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health. But in order to have good health at her age one must not overtax one's nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out, that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once to be in Jane's room, I saw that she had a shelf full of small, helpful books. As I looked at them she told me that she called them her wing strengtheners. When, like a tired bird, her spirit came failing to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with, there was reason for it! The flowers of human nature do not grow without cultivation.

One especial and fragrant pleasantness I must not omit. Jane was given to praising her friends — not unduly, not flatteringly, but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best. Unmerited praise is natural and necessary sunshine. Would that there were more Janes! — MARY F. BURRIS, in Congregationalist.



IN these busy pre-Conference days I have heard this question asked so often, "What sort of a wife has he?" that I have become deeply impressed with the fact that a Methodist minister's wife is a pretty essential part of his equipment. But if there is an unavoidable lot for a woman, I must confess it is that of the wife of a Methodist itinerant; yet there are, somehow, always women of rare gifts and graces willing to assume the weighty responsibilities of that position. Throughout the length and breadth of New England one cannot find a nobler, more devoted, more self-sacrificing class of women than the wives of our preachers. The success of their husbands—unwilling as the latter often are to admit it—is in a large measure dependent upon their tact and discretion and working ability. Many a pastor would be in hot water half the time were it not for the little woman behind the throne.

But altogether too much is expected by the parish of these long-suffering women. Will the church never learn that they do not hire the wife too—that she needs some time to devote to the interests of her own family, that her husband and children have a right to a modicum at least of her care and love? How many a minister's home is actually neglected because the wife feels obliged to fill offices in all the ladies' societies of the church, teach in the Sunday-school, superintend the Junior League, and become an active worker in the W. C. T. U., etc. Not the least consideration is shown the dear lady in the matter of calls; however unseasonable the hour, it is expected she will always be ready and willing to entertain any one who may ring the parsonage bell. With all these outside interests, in addition to training her children, keeping the house in order, counseling and encouraging her husband in his "blue" spells, and often acting as his amanuensis, it is a mystery to me that the hospitals are not filled with nervously prostrated ministers' wives. It isn't a bit surprising that so many of these unsung heroines drop by the way—old before their time. Did you ever notice how many ministers' obituaries contain the interesting information that "Bro. X. was thrice married"—often four times! I think some of the wives of our young pastors are taking sensible views of their duties, and refusing to become the slaves of the churches where their husbands are stationed. I honor them for it. A pastor's wife ought always to be a leader in the church and direct the energies and evoke the latent talents of the women and girls, but she should never undertake much of the actual work herself if she has to do it at the expense of her health or to the detriment of her children's and husband's welfare.

A YOUNG woman, wasting away with an incurable disease, sat at her window looking out upon the funeral services of a near neighbor. That night she said to her sister, "When I pass away, do not send for that undertaker." "Why not?" the sister asked in surprise, for the man in question was the best undertaker for miles around. "Because I do not want him to come here and bring that boy assistant as he did over at Mrs. A.'s. It is not proper. I wish there were women undertakers for women!" How many women can echo this wish! In a few cities of the United States there are women undertakers, but why more of our sex do not enter this open door is a matter of surprise. If women can become skillful physicians and surgeons, why not undertakers? Certainly the average woman would feel more comfortable to know that one of her own sex would prepare her body for burial. But if we must have men, we certainly ought to protest against very young men—mere boys—acting as assistants. How do my women readers feel about this? I should be glad to hear some of their opinions and impressions.

A RE gentleness and self-sacrifice and the sweet domestic virtues being eliminated from the "new womanhood" so prominent in these progressive days? One might so judge from the majority of the replies made by the 700 public school girls of San Mateo and St. Paul counties, California, to the following question sent out from Stanford University: "What person of whom you have heard or read would you most like to resemble, and why?" The object was to ascertain what effect the study of history and literature is having upon the girls of California, what moral influences are at work on them, and what their ideas are. Strange to say, a desire to resemble some great man rather than a famous woman was expressed, and a large majority of the writers would rather be strong and brave and virile than to possess qualities usually regarded as peculiarly and properly feminine. One girl of thirteen wrote: "I believe that I would rather resemble a man than a woman, because the deeds of woman, although sometimes

great, self-sacrificing, and brave, sink into insignificance when compared with the valorous deeds of man. Napoleon Bonaparte in my fancy is a hero of heroes." Another, one of the few whose ideal was found among women, artlessly says: "I would like to resemble Barbara Fichay. Why? Because she was such a brave lady, and you know there are not very many brave ladies."

What deductions are we to draw from the results of this investigation? Are our girls becoming masculine in their tastes and characteristics? Are they losing the sweet femininity which so enthralls the opposite sex? The average man usually abhors a masculine woman. Cannot our women come up into the professions and into business without losing that delightful womanliness that should be their chief charm? Education, athletics, the earning of one's bread and butter, need not create unwomanly women. Is not strength of character, and bravery even, compatible with feminine grace and beauty and domesticity? Are our methods of education creating a new type of girlhood and womanhood which will eliminate home-making and the rearing of children from the plan of their lives as out-of-date and intolerable?

IN these days of books and innumerable facilities for self-improvement, it is inexcusable for a man who calls himself a preacher of the Gospel to write such a note as the following. I have heard certain ministers try to excuse an error in their articles or letters by affirming that they were poor spellers naturally, could never learn to spell, etc.—a statement I never believe, however—and I suppose this is an aggravated case of that unpleasant disease. I reproduce the exact spelling of a note sent to Mr. Magee:

"Will you please send me some tracks to help me in writing Soles to Christ. Would like to have them at once. Have you got a book intended for Peter Cartwright, the Pineapple preacher. If so, what will it cost bound in cloth.

Your brother in Christ."

Wouldn't it be a good idea to take up a collection for a dictionary as a gift to this unfortunate "brother"? Query: Would he use it if he had it?

AUNT SERENA.

OUR LITTLE BOY 'AT'S GONE.

A sight of help he was—our little boy 'at went Pudgin' around with little trousers on! But what was more than all his working meant, He seemed to be our sun, now he's gone. He'd go to take the cows to pasture morn, An' seems I hear his tiny whistle now, As I go out and walk about the barns, Or take the team afied and try to plough.

About the house he kept a sight of noise, Singin' or trampin' at his boyish will! It did not seem with health just like my boy's His voice could husk so quick an' be so still. But he weren't sick much more'n a week, I b'leve.

An' kept his little senses durin' all; An' didn't grumble cause he had to leave, But lay there still like his 'n'lin' to a call.

That evenin' that I never will forget, Lay beside the winder an' looked out. I'd sorter hoped at God would spare him yet, An' give us back his noisy step an' shout.

But sudden-like he gasped intent shade,

While crooned the katydids jest out the door, An'—"Angels, mammy! See 'em, pap?" he said,

An' then was still an' never said no more.

Now, sometimes standin' by the medder bars Waitin' the cows, all loneosome an' forlorn, The heavens twinklin' with the cur'ous stars The breezes whisperin' 'mongst the rustlin' corn —

I wish the rustle was of angels' wings, The stars the guidin' lamps of seraphs, come To wait us after all our sorrows'

Where we're n' our boy will be again at home.

—WILL T. HALE, in "Showers and Sunshine."

MRS. RAYMOND'S CONFESSION OF FAITH.

KATE S. GATES.

MRS. RAYMOND pulled on her glove impatiently.

"I don't believe there is any such thing," she said. "The Gospel according to—me! It is absurd—irreverent."

Aunt Martha looked up from the paper she was reading.

"Ye are living epistles, known and read of all men," she said, quietly.

"Now, Aunt Martha, you need not go to quoting Scripture to me. You cannot make me believe that any one looks upon me as an 'epistle,' or is specially influenced by anything I say or do."

"And yet we are told that 'No man liveth to himself,'" replied Aunt Martha.

But Mrs. Raymond was ready to start, and so the conversation stopped.

In spite of herself, however, Mrs. Raymond found she was still thinking of the subject of discussion, on the car. She was a professing Christian, a church member in good and regular standing. She went to church regularly—that is, she went if it was pleasant and she was feeling well; she gave liberally to charitable objects, and she sometimes went to the weekly prayer-meeting. But was there anything in her every-day life that spoke of Christ? Was there anything in her conversation to indicate that her thoughts dwelt much upon religious themes? Would people ever

think or mistrust that she had been with Jesus? These were some of the questions that would keep coming up, and the answers she felt compelled to make were not quieting to her awakened conscience.

She felt troubled and ill at ease, and was glad when she reached her destination, for she hoped to forget the unpleasant subject while shopping.

She found it, however, harder to do than she had expected, and when she started for home the words Aunt Martha had read aloud to her were still ringing in her ears: "The Gospel according to—you—what is it?"

Soon one of her friends got on the car, and sat down beside her.

"Isn't it sad about Mrs. Deane?" she said, almost the first thing. "Why, haven't you heard? You know she has been miserable for some time, and Mr. Deane told me the other day that the doctor said she would never be any better. It is merely a question of time—and not a very long time either, I fear. She feels so badly to leave her little children; they say she is very unreconciled. Do go in to see her, and cheer her up, if you can."

So it came to pass that when the car reached the street where Mrs. Deane lived, Mrs. Raymond got off.

"I don't know what to say to her," she thought, as she walked slowly along. "It is foolish for me to go, but I can assure her of my heartfelt sympathy, at least. It is hard—she has always seemed so bright and happy!"

The longing to speak some word of heavenly consolation came over Mrs. Raymond with uncontrollable force as she looked into her friend's hopeless face. She realized, as never before in her life, that no other words could sustain and comfort in a time like this.

"My husband and little ones—who will care for them? Oh, if I could only live for their sakes!" she cried.

Mrs. Raymond's eyes filled with tears.

"You must leave them in God's hands," she said, brokenly. "We cannot understand things, but He loves us, Mrs. Deane—we know that for sure; and so we must trust when we cannot see."

"Do you really think so?" asked Mrs. Deane, an expression of surprise on her face. "I—did not know that you believed in those things. Do you truly mean it? Would you feel, if you were in my place, that God loved you and that you could trust Him?"

It was one of the most critical moments of her life, Mrs. Raymond felt. With sorrow and shame she recognized that she had been found wanting. The Gospel according to her had not been what it should be, and she could not, she must not, say now anything to this friend in her sore need that she did not feel to be true in her heart of hearts. Did she believe, would she believe, no matter what came to her, that God loved her, and she could trust Him implicitly?

It seemed to her a long time that she sat silently looking into her own heart before she dared speak. Then she raised her tear-filled eyes and said, slowly and solemnly: "I believe in God the Father Almighty. Though He say me, yet will I trust in Him. He does love us, and He doeth all things well. Dear friend, trust yourself and your dear ones with Him. He will care for you."

"You were right, Aunt Martha," said Mrs. Raymond that night. "You were right. We are living epistles; and, oh, my heart aches so because my record has not been a helpful, inspiring one! But, God helping me, from this day on, I will try to show by my daily life that I love and serve the Lord Jesus Christ."

Longmeadow, Mass.

In a Glass Case.

TWO or three young men who were visiting Washington city recently, went into the National Museum. Passing a cabinet they glanced at the label on it, on which were the words, "The body of a man weighing one hundred and fifty-four pounds."

"Where is the man?" one of the young men asked.

No one answered him. In the cabinet were arranged an odd assemblage of heterogeneous articles. Among them were two large jars of water; also jars containing different kinds of fairs; other jars in which were phosphate of lime, carbonate of lime, a few ounces each of sugar, potassium, sodium, gelatin, and other chemicals.

Another section held a row of clear glass jars filled with gases—hydrogen, nitrogen and oxygen; a square lump of coal, and more bottles separately labeled phosphorus, calcium, mag-

nesium, potassium. In a little jar was a fraction of an ounce of iron, and near by was a lump of ill-smelling brimstone.

The materials in these cabinets are given in exact proportions as combined in an ordinary man.

"It is very curious and interesting so far as it goes," said one of the young men. "But where are the retorts and tubes, and the fire, and the charcoal?"

The young men stood silent, staring at what seemed to them a gruesome assortment of carbon and sugar and gas and iron with a certain awe and disgust.

"And that is what I am made of?" one of them said. "That is all that goes to make—me?"

"That is all," said a bystander, smiling, and walked on.

But the young men did not smile. The cabinets had set before each of them, for the first time probably, the awful problem of his own being.

"If that is all that is needed," said one, "so much gas, so much lime, so much iron, we should all be exactly alike. There is something more which they cannot put into cabinets."

"Yes," said another under his breath, "that added by the unseen Power, who puts into these senseless elements that which makes man a living soul."

They stood a moment, and then passed on in silence. To each of them his own soul and his God had suddenly become real, before these cabinets, filled with all the essentials for the making of a man—but *One*.—*Youth's Companion.*

Boys and Girls.

APRIL'S COMING.

Now the noisy winds are still; April's coming up the hill!

All the spring is in her train,

Led by shining ranks of rain;

Pit, pat, patter, clatter,

Sudden sun, and clatter, patter! —

First the blue, and then the shower;

Bursting bud, and smiling flower;

Brooks set free with tinkling ring;

Birds too full of song to sing;

Crisp old leaves astir with pride,

Where the timid violet hide,—

All things ready with a will,

April's coming up the hill!

—Mary Mapes Dodge.

SUSY'S FORGETTINGS.

SUSY'S strong point was "always forgetting." But she insisted that she "could not help it." She "had no memory," poor child. No one dared entrust an important message to her alone, if there was any one who would jog her memory. "Be sure and remind Susy," was always the last charge.

She generally had a red string tied around one finger and a blue one most likely around another, to remember things by, and she used to beg mother's gold ring for the same purpose, until she lost it. By great good luck, Ned found it just where she had laid it down on a window-sill. After that she had to be content with strings for her fingers.

This is about the way it was at her house six days out of seven. If it was not one mishap, it was another.

Susy had shelled a basin about half full of rice pop-corn, all ready for evening, when her cousins were coming over for a candy pull.

"This corn seems a little damp," she said to herself. "I think I will set it in the oven just a minute or two, and then it will pop splendidly tonight."

So she slipped in the tin, and turned up the damper, and went upstairs to get ready for school. In the middle of the forenoon that oven came into her mind, as she stood at the blackboard working out an example. It did not help the process of solution at all. About the same time mother came into the kitchen to see "what could be burning." She speedily opened the oven door and all the windows. About all the corn that could pop had, and there had been a regular overflow, or spring freshet of it, in every nook and corner of the oven. To state that it was half full now would not be an exaggeration, though in a somewhat reduced state. All was quickly swept out into a big pan and thrown to the chickens, who are fond of charcoal, and must have considered this an extra entertainment. Cleansing the air of the house was not so easy.

You would have supposed that Susy would be shy of the oven after that, but it made no difference. The next week she put her overshoes in it, on two sticks of wood, "so as to be perfectly safe, just for a moment, to warm them through." When Ned came in twenty minutes later and sniffed the air of the kitchen, he, too, peeped into the oven.

"My! what a good dinner we shall have!" he said to a little girl who just then came flying in. "Please reach me the tongue, sis," he added, and he fished out of the oven two shriveled, sticky objects. Poor Susy burst into tears; and it was some time before she heard the last of her new-fashioned cookery. Ned insisted she ought to get out a new cook-book.

I have given you two samples of Susy's way, but I am glad to add that she is improving. Mother had to adopt a pretty rigorous system of discipline, and Susy finds she can help forgetting more than she ever thought she could. —Selected.

Editorial.

"ALL RIGHTS RESERVED."

THESE words are well enough on the covers of magazines or title-pages of books, as a precaution against literary piracy; but when they appear stamped on the faces of folks, it is quite another thing. We have all seen such people. They are full to the brim of a sense of their own importance, and extremely jealous of the slightest encroachment upon their precious privileges. "No trespassing" appears in bold letters on every portion of their anatomy. They stand upon their dignity with a stiffness that rarely permits them to sit down or take much ease. Their high claims are set forth, if not in words at least in manner, on every occasion, and they plainly show that not an atom will be abated from them on any account. They are sticklers for the last farthing, and would rather die than yield a point of precedence, or allow to pass without challenge and resentment whatever they consider an infringement on their honor. They are continually suspicious, most uncomfortable to be with, and so fond of justice that they entirely ignore mercy and are very chary of common civility. Alas! for such. We pity them. Few things are more effective in producing a thoroughly unlovely habit of mind than the perpetual insistence upon the utmost limit of our rights. There is far greater nobility in the cheerful waiving of rights for the comfort and pleasure of others. Generosity is better than justice in this matter. Instead of "all rights reserved," let the motto be: All duties thankfully acknowledged and faithfully performed.

NANSEN'S FARTHEST NORTH.

THE deep interest felt everywhere a few years ago in Fridtjof Nansen's expedition to the North Pole has very perceptibly increased since his return. In England, where he has lectured in all the principal towns on his Arctic experiences, he has been lionized. Now that the story of his great enterprise has been given to the world by Harper & Brothers, the public has an opportunity of judging for itself how much has been added to the sum total of scientific knowledge and what is its precise value as a basis for future investigation. It is a significant fact that the expedition which has penetrated farthest into the realm of silence and death which surrounds the earth's northern axis has done so without encountering the hardship, discomfort, disease and death incident to earlier adventures such as those of Franklin, Parry, Elisha Kent Kane, De Long, Peary, and others. In the "Fram," with her unique but thoroughly scientific construction, her invulnerable shell two feet thick, capable of resisting the most violent ice pressure, life is as secure and varied, as full of adventure, incident, romance and excitement, and even of social privilege and good fellowship, as the most exacting could desire. One man — the captain — suffers a few days from catarrh, another has his fingers frost-bitten. Nansen himself suffers once or twice from the "blues." That is the history of the ship's bill of health for over three years. The doctor finds his occupation gone, yawns, turns poet and editor with the usual result of a change of profession under such circumstances. To Kane's pathetic account, with its tale of mishap, disaster, snow-blindness, frost-bite, decimation of the ranks by scurvy and accident during the long and dreary Arctic night, and ultimate abandonment of the icebound vessel in Melville Bay, the story of Nansen — with its bear-hunting, reindeer hunting and seal-hunting, its round of varied feasting, its quiet routine of duty and scientific investigation, its music and dancing, its humor and pathos and occasional discourses into the realms of mental science and theology, now in the dubious vein of Lucretius and now in the more modest and tenderer mood of a modern Buddhist sighing for the release of Nirvana — stands in the relation principally of contrast. This Nansen perceives as he reads Kane in his berth amid the polar drift-ice, and feelingly commiserates the disasters and disappointments of the Grinnell expedition.

The Norwegian explorer's plans and preparations were made after long and patient study of the problem whose solution he proposed to attempt; and his arrangements even to the merest detail display the most admirable foresight, while his manner

of carrying them out proves him to be a born leader of men — the Napoleon, in fact, of Arctic exploration. Science is said to be the verification of hypothesis, and Dr. Nansen had a theory to attest and prove. A study of the course of the "Jeannette" and of the driftwood which finds its way from Siberia north of the New Siberian Islands along the eastern coast of Greenland had led him to the conviction that there is a current from Bering Strait across the polar area between the pole and Frans Josef Land into the North Atlantic. He believed that if he got his ship into the drift-ice in that current she would be carried by it northward toward the centre of the Arctic Circle. For some time after taking leave of the most northerly point of the Old World, Cape Chelyuskin, the course of events seemed to sustain this belief. Subsequently that confidence was severely shaken, and the lion-hearted master of the "Fram" showed himself only human in shrinking from anticipated failure and disappointment as the vessel day after day drifted steadily southward instead of in the direction hoped for. This experience, however, only proved that the current northward was subject to deflection under the action of the prevailing winds. Ultimately the ice pack in which she lay conveyed the ship beyond the 84th degree of north latitude, and the men of the "Fram" observed a feast of triumph and congratulation.

When no farther movement northward could be hoped for by the expedition as a whole, the courageous leader selected a companion from the twelve men around him and resolved to travel polewards by dog-sledge. For this the same careful and judicious preparation was made as for the equipment and outfit of the expedition at the first. Every precaution was taken; everything was weighed, measured, tested. Yet here hardship, toll, weariness and real risk had their inception; here the history of cruelty and regret began. The explorer admits that he and his comrade were in danger of moral ossification of the heart in consequence of their merciless beating of the over-worked, ill-fed and exhausted dogs. Here theology might think it had a fair opportunity of animadverting on the heartlessness of science if its own hands had never been stained with something nobler than the blood of dogs. But, alas! it can make no such claim. By this severe and determined struggle with deep snows and fierce winds, impassable chaumas, insurmountable ice-ridges, a temperature ranging between 50 to 70 degrees, Fahr., below zero, with personal weariness and with all the nobler instincts of humanity arrayed in strenuous protest, the 86th degree of north latitude was reached and passed. Here the expedition culminated. Dogs (or what were left of them) and men turned their faces southward, making for Frans Josef Land. The "Fram" and her crew after many months freed themselves from the ice-floes and reached Kvaenangen Fjord, Norway, simultaneously with the arrival of Nansen and his fellow-traveler, Johansen, at Vardö on board the "Windward" which they found at Frans Josef Land.

As to the definite scientific results of the three years of research and study, they may be briefly summed up as far as possible in Nansen's own words. "We have demonstrated," he says, "that the sea in the immediate neighborhood of the Pole, and in which, in my opinion, the Pole itself in all probability lies, is a deep basin, not a shallow one containing many expanses of lands and islands, as people were formerly inclined to assume. It is certainly a continuation of the deep channel which extends from the Atlantic Ocean northward between Spitzbergen and Greenland." Had there been any considerable expanse of land within reasonable distance to the north of us it would have blocked the free movement of the ice in that direction." On the other hand, it is quite probable that land may exist to a considerable extent on the other side of the Pole between the Pole and the North American archipelago." A further interesting point which the Nansen expedition seems to have established is that instead of "a solid, immovable and massive ice-mantle covering the northern extremity of our globe," there is "a continually breaking and shifting expanse of drift-ice."

The veil of mystery, however, is still only partially withdrawn from a region which has long excited scientific curiosity only to defy its exertions; but ultimate solution is brought nearer with every such attempt. At last no doubt the Pole will be reached, and then — with "no more worlds to conquer" — human curiosity and inquisitiveness will observe a fast instead of a feast.

Fiftieth Anniversary of the China Mission.

IT will be fifty years, on the 15th inst., since two men and one woman sailed from Boston as the pioneer Methodist missionaries to China. Rev. and Mrs. Moses C. White and Rev. Judson Dwight Collins were the three persons whom God gave the rare privilege of inaugurating so great a work. Mr. White is now professor of pathology in the Medical Department of Yale University. At our urgent request he has written a historical sketch of some of his experiences in founding the Mission. His very interesting contribution will be found on the third page, and we are very happy in being able to present the portrait of this honored servant of the church. The event will be duly celebrated in Bromfield Street Church, Boston, Thursday evening, April 15, at which addresses are to be delivered by Drs. White, Leonard, and Baldwin. Bishop Foster is expected to preside. Miss Sarah H. Woolston, who also did royal service in that field, writes interestingly, on the eleventh page, of her work. Next week we shall treat this important subject more at length. The observation of this jubilee by the church should not only excite general and profound gratitude for what God hath wrought, but should result in awakening a livelier and more generous interest in our missions in China.

Necrology of the Six New England Conferences.

April, 1896 — April, 1897.

IT may not be so — we have not compared the record in previous years — but it seems as if the great reaper, Death, had garnered an unusually large number of our beloved ministers and ministers' wives during the Conference year. Perhaps it is because the rapidly rolling years make this fellowship here more precious that the severance of these strong ties is more keenly felt. We do well as we gather in the annual sessions of our Conferences to recall the names of the worthies who have left us during the year.

New England Conference.

Thirteen have been taken from the ministerial circle of the New England Conference. The honored dead are: Mrs. T. B. Treadwell, Rev. O. W. Adams, Rev. A. F. Herrick, Rev. N. D. George, D. D., Rev. A. C. Godfrey, Rev. Franklin Flisk, Mrs. J. A. Adams, Rev. J. L. Hansford, Mrs. W. H. Hatch, Rev. R. H. Howard, Rev. J. C. Ingalls, Rev. S. B. Sweetser, Mrs. Walter Wilkie.

New England Southern Conference.

From this Conference the following have been taken: Rev. Geo. A. Morse, Rev. Edwin D. Hall, Rev. Benj. C. Phelps, Mrs. Benj. C. Phelps, Rev. Wm. H. Stetson.

New Hampshire Conference.

The sainted dead of this Conference include: Rev. G. W. H. Clark, Rev. J. Mowry Bean, Rev. Wm. E. Bennett, Rev. Jefferson T. Davis, Rev. Sullivan Holman, Rev. Otis S. Danforth, Mrs. Henry B. Copp.

Vermont Conference.

The death list in this Conference includes: Rev. Church Taber, Rev. Wm. J. Kidder, Rev. Richard L. Nanton, Rev. Christopher P. Flanders, Mrs. E. L. M. Barnes, Mrs. Robert Chrystie, Mrs. Solon P. Fairbanks.

Maine Conference.

The names of the deceased members of this Conference and ministers' wives for the year are: Mrs. Alpha Turner, Mrs. H. P. Torsey, Mrs. F. Massue, Mrs. B. F. Pesse, Rev. A. Turner, Rev. H. F. A. Patterson.

East Maine Conference.

This Conference has been the most signalized during the year. These have died: Rev. Hugh R. Merithew, Mrs. J. B. Crawford, Mrs. Hiram Murphy, Mrs. C. L. Banghart.

Large and tender place should these crowned co-workers have in the thought of those who are left as we assemble for the yearly sessions of the Conferences. Others there are still lingering on the shore, waiting the summons, greatly revered and beloved, who may be assured of the prayerful sympathy of old associates.

The Church More than Any Man.

DURING the month of April our six patronizing Conferences will hold their annual sessions. The character of each of the one thousand ministers will be critically scrutinized and passed upon by their peers. The character and abilities of many candidates for admission to our ministry will also be examined. One thousand churches will receive the assignment of ministers for another year. This is only a part of the very important work to be done by these six Conferences. A single dominating fact should be borne in mind and should govern in the final deliberations of the Conference and of the cabinet — that the best good of the churches in all cases be conserved. In our economy the church is everything; the minister is only the obedient servant of the church, and his interests are always to be subordinate to its greatest good. Does it happen that any minister has unquestionably outlived his usefulness, and that his assignment to any church would be an affliction to it? Then he should be constrained to take some relation to his Conference once that would prevent his receiving an appointment. No church should ever be obliged to suffer and languish simply to accommodate a

minister. Is there a serious division of opinion in any church concerning the desirability and advisability of the pastor's reappointment for another year? Then the church in question should be clearly given the benefit of the doubt. The best interest of the church is infinitely more important than that of any minister. This is the fundamental principle of our economy, and every man who has entered our ministry has solemnly promised to sacrifice himself, if need be, for the best good of the churches. Indeed, self-assertion for one's own interest, either for reputation, personal pride, comfort, or financial gain, is utterly antagonistic to the principles of our itinerancy. However sympathetic for each other Methodist ministers may be — and we do not know of any body of clergymen so peculiarly and closely linked together — yet in the consideration of any and all cases the best good of the churches must be consulted.

In settling the relation of ministers to their Conferences these principles should be solemnly considered. Neither the Conferences in question, nor the denomination, should continue a man in the ministry, and thereby recommend him to the general public as a minister, who is devoting himself to secular pursuits. If he wishes to engage in business, let him relieve the Conference and the church by relinquishing his ministerial prerogatives. Our church is everywhere over-weighted, embarrassed and compromised by according ministerial rights to men who are engaged in secular callings. There is urgent need here of kind but determined and heroic action.

In the unspeakably important matter of selecting candidates for our ministry it should never be forgotten that the church is more than the man. Presiding elders in our Conferences inform us that we already have more ministers than churches, and that it is exceedingly difficult to place all the men now upon our rolls. This fact, taken in connection with what has already been said, should result in the exercise of unusual care and caution in the examination of candidates. Does any man, after a reasonable trial, fail either in giving satisfaction to the churches he has served or in the successful prosecution of his Conference studies? Then, according to the demands of our economy and our churches, he should be advised to withdraw. If the candidate does not give good promise of permanent success in the ministry, then it is much kinder to him to discourage his futile efforts. The age, as never before, calls for full, intellectually strong, and well-balanced men for our ministry. We have seen young men continued on trial in our Conferences for many years for one cause and another, when it was perfectly evident to any discerning person that they possessed neither the gifts nor the graces demanded for success.

In view of these facts, may the members of our Annual Conferences in the sessions now upon them combine "the charity which thinketh no evil" with lucid discrimination and a loyalty to the fundamental principles of the church that cannot, and therefore will not, falter under the constraint of personal obligation.

Personals.

Rev. Thomas Harrison is holding a series of revivalistic services in Summerfield Church, Mariner's Harbor, Staten Island.

The pastors and churches of St. Louis will give a reception to Bishop Bowman on Thursday evening, April 15, at Union Church.

Bishop Vincent arrived in New York on Thursday morning last after a five months' tour of episcopal visitation in South America.

Dr. Mark Trafton, whom we visited recently, though in fairly comfortable health, does not expect to attend the annual session of his Conference at Lowell. His home is at 20 Chester St., West Somerville.

Rev. H. Price Hughes said at a meeting in Truro, Cornwall, that the best definition of a revival was that once given by a poor idiot, who said it meant a time "when God makes new Methodists and mends old ones."

Dr. Charles M. Stuart, professor of sacred rhetoric, and Dr. D. A. Hayes, who occupies the chair of the English Bible in Garrett Biblical Institute, will deliver their inaugural addresses in First Church, Evanston, Sunday evening, May 2.

Rev. James P. Faulkner has been elected to the presidency of Union College, Barboursville, Ky., in place of Daniel Stevenson, D. D., deceased. President Faulkner was graduated from this college four years ago, and has been teaching with Dr. Stevenson since that time.

Rev. G. L. Moxley and wife, who have been connected with Miss Sharp's work in Africa, arrived in New York, March 25, by steamer "Palatin" from Hamburg. They have a son, four months of age, who was born in Africa. They go to Union, N. C., where they may be addressed.

The late Rev. Judson Dwight Collins, mentioned by Dr. White as his colleague, graduated at Michigan University in 1846, was professor in Albion Seminary one year, then joined the Michigan Conference and traveled a four weeks' circuit till January, 1847, when he was appointed by Bishop Jones as missionary to Foochow, China. He was ordained deacon in New Jersey, and ordained elder at Mulberry St. Church, New York, April 5, 1847.

— Notice of the death of Orrington Lunt, of Evanston, a founder of Western Methodism, will be found on page 16.

— Rev. Dr. S. F. Heustis, book agent of the Methodist Church of Canada at Halifax, Nova Scotia, is in Boston for a few days.

— Herbert Gladstone states that the report cables to this country to the effect that his father had learned to ride the bicycle, is a hoax.

— We doubt if Abel Stevens ever wrote more vigorously and pertinently than in the contribution from his pen which appears on our second page.

— We are gratified to learn that the Boston committee that have in charge the unveiling of the statue, May 31, in memory of the late Col. Robert G. Shaw, have invited Booker T. Washington, of Tuskegee, to deliver an address on that occasion.

— The Boston *Herald* is authority for the statement that James Logan Gordon, of the "Parliament of Man" fame in this city, whose caustic criticism upon the ministry awakened earnest protest upon the part of this paper, is a "voluntary petitioner in insolvency."

— Rev. S. S. Cummings, of the Little Wanderers' Home, this city, and a member of the New England Southern Conference, intends to attend the session of the Maine Conference, which he joined in 1840 with twenty-one others, of whom Rev. Joseph Hawks and himself are the only survivors.

— The Springfield Republican says: "The report that Rudyard Kipling, our Brattleboro neighbor, who has been in England of late, has been sent to Crete as war correspondent of the London *Times* at a salary of \$5,000 a month, is confirmed by letters received by his friends in Vermont."

— On April 7, the date of the New England and the New Hampshire Conferences, Bishop Merrill meets the New York Conference at Sing Sing, Bishop Walden the New York East in Brooklyn, Bishop Andrews the Newark in Newark, and Bishop Warren the Wyoming at Oneonta, N. Y.

— In the death of Ebenezer Bowman, which occurred at Chelsea, April 5, at the age of 68, another of the early members of old Hanover St. Church, this city, is removed. Mr. Bowman, who was always active in Christian and reformatory work, leaves a wife and four sons to mourn their loss.

— Olive Schreiner, author of "An African Farm," says of Cecil Rhodes: "He is Napoleon over again, but Napoleon in a financial, industrial, political world. As Napoleon thought Providence was always on the safe side of the navy battalions, so Cecil is convinced there is no God so omnipotent as a full purse."

— Rev. L. T. Townsend, D. D., associate pastor of Metropolitan Church, Washington, called at the office on Monday. Mr. Townsend is putting through the press a sermon recently preached at the Metropolitan Church upon "Jonah and the Higher Critics," the publication of which is urgently demanded by many who heard it.

— Rev. Charles Nicklin, of North Brookfield, is bereaved in the death of his brother, Joseph Nicklin, which took place at Langton, England, March 7, at the age of 40 years. He was a well-known and highly-respected business man, a prominent and active Methodist, identified with the New Connexion, and had been for many years on the local preacher's plan.

— Rev. Dr. H. M. Field, the editor of the *New York Evangelist*, was 75 years old April 3, though no one would suspect it who sees him, for he still retains the brisk and alert manner of his earlier years, and performs his editorial duties with as much ease as he did twenty years ago. We share in the congratulations which he is receiving from friends all over the world.

— The annual meeting of the Boston Missionary and Church Extension Society was held in Wesleyan Hall, Monday, April 5. The following officers were elected: President, George E. Atwood; vice-presidents, Aiden Speare, O. H. Durrell, E. H. Dunn; secretary, Rev. F. N. Upham; treasurer, G. E. Atwood; auditor, Alexander Chalmers. The meeting requested the Annual Conference to appoint Rev. C. A. Littlefield as corresponding secretary for the ensuing year.

— We present to our readers in another column a timely and noteworthy contribution upon "The Free Churches of England in Council," from the pen of Prof. Sarah F. Whiting of Wellesley College. Prof. Whiting was the first lady student at the Institute of Technology, the first woman to study at Heidelberg, the first to be received as a guest of the Edinburgh Royal Scientific Society, and for several years the only woman professor of physics in the world when she took the chair at Wellesley.

— President McKinley, having withdrawn the name of Anson Burlingame Johnson of Colorado as consul to Foochow, China, and given him the consulship at Amoy instead, has appointed Rev. S. L. Gracey, D. D., to the place. Dr. Gracey was consul at Foochow under President Harrison and filled the position very acceptably. A married daughter resides in Foochow, but is not a missionary, as reported in the daily press, and a son lives in Hong Kong. Dr. and Mrs. Gracey, a married son and his wife, and the youngest son, will sail the last of April or early in May. All of the family will then be in China.

— Rev. William Butler, D. D., of Newton Centre, was able to attend the regular services of the Methodist Church on Sunday morning — the first time since Christmas. We regret to announce that he does not feel able to attend the session of his Conference at Lowell, where all his brethren would be glad to extend to him a most hearty welcome.

— We regret to learn that Rev. Dr. J. S. Breckinridge, superintendent of the Methodist Episcopal Hospital in Brooklyn, had a severe attack of hemorrhage while on duty at the institution, March 30. It is predicted that his illness is of a temporary nature and that he will soon recover. Dr. Breckinridge has greatly overtaxed himself, especially in these hard times, in order to secure funds to carry on the work of this most excellent hospital. He will be tenderly and prayerfully remembered in these days of his illness and weakness by a great host of loyal friends.

— The *Christian* (London), referring to the death of Rev. J. Ernest Clapham of the Wesleyan Church, noticed in last week's issue, says: "He was largely the victim of overwork and of 'unbridled zeal' for doing good. A more genial, earnest, intense personality has seldom been seen in the ranks of Christian workers. Like many leaders of men he had had his period of spiritual stress, and this had become a means of great helpfulness to others since his emancipation. In a recent conversation with a friend he said: 'I don't now suffer from doubts; I am perpetually filled with a sense of the goodness of God; I have no misgivings, no fears.' It is men who have thus mastered and carry within them 'the secret of the Lord' who are the centres of the most powerful Christian influences on others."

— Rev. Dr. W. G. Starr, of the Broad St. M. E. Church, Richmond, Va., learned recently that a young man of his acquaintance had lost in a game of cards \$1,000 with which he had intended to pay a mortgage on his aged mother's home. The next Sunday night Dr. Starr saw in his congregation the man who won the money, and at once proceeded, without mentioning name, to narrate the facts in the case and to urge restitution. Next day the gambler met the clergyman in the street and said to him: "I have spent a sleepless night. I was on my way to your house to tell you that the money had been shipped to that old woman and she will get it tomorrow." Then, with choked utterance, the gambler added: "I have determined, by the help of God, never to throw another card as long as I live." Dr. Starr replied: "I am glad to know it; and let me say this to you: If your changed life makes bread scarce with you for a time, you can sit down at my table as long as I have a crust to share with any one."

— Rev. William J. Brown, D. D., resident minister of City Road Chapel, London, arrived in Boston last week and became the guest of Rev. J. D. Pickles, Ph. D., during his stay in this city. Dr. Brown preached Sunday morning at Tremont St. Church a thoughtful and impressive sermon, and at St. Mark's Church, Brookline, in the evening. He addressed the Preachers' Meeting Monday morning, making an appeal for funds for the restoration and safeguarding of Wesley's Chapel and the erection of Wesley's tomb, and gave many facts of interest concerning this historic church and grounds. He spoke in highest praise of the hospitality which he had received from American and Canadian Methodists, and expressed his growing appreciation of the great work and mission of the Methodists of this country. He leaves this week for New York, and then proceeds to England. It was inferred from what he said that he had not been very successful in raising funds for the purposes specified.

— The lectures on "Extemporaneous Speaking," by Dr. J. M. Buckley, before Gammon Theological Seminary, attracted ministers of all denominations, white and colored. At the opening lecture two Bishops were on the platform. The lectures were well reported in the Atlanta Constitution. They were pronounced to be among the most discriminating, thoughtful and genuinely helpful that were ever delivered under the auspices of the Seminary. They were unique, in that through his masterful delivery he illustrated the principles and theories that he set forth in his discriminating line of thought. His definition of extempore speaking will be of interest: "The delivery of thoughts previously conceived and adapted with more or less fulness and precision, together with such thoughts as may occur and such feelings as may arise, in an arrangement of words, sentences, and paragraphs wholly the birth of the occasion."

— Dr. S. J. Barrows, for sixteen years editor of the *Christian Register*, now serving as member of the House of Representatives at Washington, relinquishes his position upon the paper and utters his farewell in the last issue. It is frank, dignified, fraternal — like the man himself. We have highly prized the paper under his administration and have examined each issue with interest. For his colleagues of the religious press Dr. Barrows has this kind word which is generally reciprocated: —

"I cannot close without a word of greeting to my fellow-editors of the religious press. They have felt it necessary, sometimes, to administer instruction and reproof; and undoubtedly that has often been merited. We have had, the clash of ideas and principles, and it has been necessary to attack as well as to defend. In such debate it has been the rule of the writer to strike hard for ideas, but to avoid personalities. Fair and honest discussion illuminates;

passionate controversy may cloud and conceal. The religious press is called to a higher duty than ever before. It is a pleasure to see that so many of my editorial brethren are recognizing it."

Brieflets.

The return of the pastors of all of our churches in Lowell, the seat of the New England Conference, is requested for another year.

Our attention is called by a friend to the most noteworthy fact that three of the six five-year men in the New England Conference are stationed in South Boston — Revs. W. T. Perrin, A. H. Nazarian, and W. A. Wood.

Contributors as well as our regular reporters must bear in mind that for several issues we shall be greatly crowded by the reports of the sessions of our Annual Conferences, which must be given the right of way. Our friends, therefore, will understand the reason if their copy does not appear promptly.

The particular attention of our ministers is called to a very important and pertinent contribution which appears upon the 13th page entitled, "How to Take the Benevolences," written by one of our successful pastors. There is great need of more system on the part of many of our ministers in the management of our connectional causes. The suggestions of this writer are more practical and helpful than anything we have ever read.

Words are cheap, and for a time do very well as an easy substitute for fruitful deeds. But after a time the trick gets found out, and then it will not work. It is better in the long run to say just what one means and do just what one says. A temporary popularity comes to him who is volatile and plausible, gracious in his ways and ready with his promises, but the lack of performance will pretty soon come to be noticed and severe remarks will be made. After all, there is no short-cut to permanent success. One has to pay for what he gets.

The Syracuse Standard of March 31 notes with justifiable gratification the remarkable progress which has taken place in Syracuse University during the administration of Chancellor Day. When Dr. Day came to the institution there were 630 resident students, while now the number has increased to 1,135. These are all resident students, no non-resident students now being taken. In 1894 there were 57 professors and instructors, while now the number has increased to 110, and meanwhile five new courses have been added — electrical and civil engineering, pedagogy, sociology, and Semitics. The courses in every department of the University have been materially strengthened and enlarged.

The record of the first year's work of the Deaconess Hospital in this city is full of cheer and inspiration. The Hospital, adjoining the New England Deaconess Home, is at 691 Massachusetts Avenue, and was dedicated Feb. 5, 1890. The statement of Dr. Brodbeck, president of the board of managers, that the Hospital is "an evolution arising out of the necessities of environment," is already amply proved by the urgent need of enlarged accommodations. Patients are constantly turned away because there is no room for them, and the benevolent work of the institution is greatly crippled by its lack of facilities. During the year 146 patients have received treatment — 107 surgical, 31 medical, 4 maternity, 3 not operable, 1 examination only. Eleven nationalities were represented, coming from all the New England States except Connecticut, and from New York, New Jersey, Michigan, Illinois, Florida, Washington, D. C., Nova Scotia and Canada. That the Hospital is entirely unsectarian in its work may be understood from the fact that of the 146 patients 21 were Baptists, 25 Catholics, 12 Congregationalists, 9 Episcopalian, 3 Lutherans, 29 Methodists, 4 Presbyterians, 4 Unitarians, 3 Universalists, 1 unknown, 23 no denomination. Send a one-cent stamp to the superintendent, Miss Mary E. Lunn, for a copy of the Report.

THE FREE CHURCHES OF ENGLAND IN COUNCIL.

Prof. Sarah F. Whiting.

ANGELS must rejoice that at the end of two millenniums since our Saviour gave to His disciples the supreme command that they should love one another, small fractions of them are beginning to manifest to the world their obedience.

It seemed healthful and inspiring amid unhappy divisions in Christendom to sit down with our English brethren at the fifth National Council of the Free Churches of England and Wales which has just held session for three days in Dr. Parker's City Temple, London. This Council is the growth of the century, and not an ill-considered new departure. Fifty years ago the Evangelical Alliance began its useful work; in 1873 the Presbyterians federated; ecumenical councils of Methodists have since been held; the centenary of Baptist missionary societies offered an international rallying point for that denomination; while the London Missionary Society's efforts, and half-a-dozen other essays have all united in making possible this National Council "which is now for spiritual purposes the operative centre of all the free evangelical churches." Barriers which a dozen years ago seemed insuperable have broken away

and twelve hundred delegates, representing seven million Christians, came together for this great conference.

Dr. Monroe Gibson (Presbyterian), in his ample Geneva gown with doctor's hood, occupied the chair. Hugh Price Hughes (Methodist), the outgoing president, sat on his right, adding his hearty "hear, hear," to every telling burst of eloquence. Dr. MacLaren (Baptist) was, to the regret of all, prevented by illness from preaching the evening sermon, and at a few hours' notice his place was taken by Dr. Parker (Congregationalist). The principals of the great Free Church colleges and theological schools were well represented; Moravians, United Brethren, and almost every phase of evangelical faith, were on the program.

There was an elevation to the atmosphere of the meetings even beyond that of the denominational gatherings, for there was no ring of self-exaltation in any utterance, but rather the recognition that each denomination had something to learn not only from the Scriptures, but from one another. It was remarked that while in most of the divisions of Christendom there had been important positive truth to be maintained, yet all had been too prone to isolate their testimony instead of combining it with that of others, and to make so much of their own distinctive positions as to misunderstand those of their neighbors.

On Monday evening the Lord Mayor of London welcomed the delegates at the Mansion House. On Tuesday morning at 9 o'clock the devotional exercises were conducted by the retiring president, Rev. Hugh Price Hughes. At 10 o'clock, Dr. Kelly, president of the seventy London Free Church Unions, welcomed the Council, and Dr. Gibson proceeded to deliver the opening address. His contribution to the discussion on the reunion of Christendom was characterized by a broad catholicity. The goal he has in view is a complete unity of Christians all over the world, not in the shape of a vast corporation, but of a real unity of spirit, which would lead all to consult together and work together for the kingdom of God. Dr. Gibson drew attention to the necessity for the Free Churches to no longer lay stress on the negative side of their witness, but rather the positive. They had too long called themselves Dissenters and Nonconformists without calling their own and others' attention to the great principles for which they stand. He declared that there are practically now but two great divisions in the Church of Christ in England — seceders and evangelicals — and that, notwithstanding the portentous growth of ecclesiasticalism during the last half-century, the vast majority is still on the evangelical side. The object of the Council is not to attack seceders or any others who in their own way try to follow Christ, but, as says Paul, "by manifestation of the truth to command ourselves to every man's conscience in the sight of God." The only way to command the truth we hold is to show it in full operation, curing the evils which abound in our churches, and healing the woes under which the world still groans.

Dr. Guineas Rogers followed in a rousing short speech on "Old and New Nonconformity." He drew a vivid picture, the counterpart of which could have been seen in many a town in the new as well as the old England, of the distrust of each other and aloofness between the pastors. The cause of their separation was largely strong Calvinism and the inability to distinguish between essentials and non-essentials.

Dr. Clifford (Baptist) of London, who is greeted with enthusiasm whether he appears to speak for Crete and liberty in St. James Hall, or for spirituality in the churches, followed in a further exposition of Free Church principles. He believes that a new man will be long sent of God to make a new synthesis of theology, built not out of wishes and foregone conclusions, but on the eternal ground of fact; but facts better apprehended by us than by our fathers.

Space will only suffice to touch upon a few other features of this unique gathering. There was one afternoon devoted to woman's work at home and abroad, in which Miss Hassé of the Moravian Church, Mrs. Bandal Harris, who has lately been engaged in relief work in Armenia, and other ladies were the speakers who held the vast audience spell-bound. This women's meeting had the remarkable feature that two-thirds of the audience were men! One great evening meeting was given up to the "Claims of London," which Rev. Hugh Price Hughes, Rev. F. B. Meyer, and others urged with exceeding eloquence. The other evening meeting was on young people's work, especially urging the claims of missions.

Resolutions were passed with great enthusiasm, urging international arbitration; deprecating the use of British power to coerce Greece or uphold the power of the Turk; urging upon all who love their country to work for the proper sort of moral reforms in the army, and to resist the re-passage of the C. D. Act for India.

It would take another article to discuss the educational question as it now stands in England, and the bearings of the present bill for State aid on denominational schools which is now occupying the attention of Parliament. The country is in the midst of a great controversy in which the resolutions passed place the Free Churches where long ago the United States placed theirs — in favor of no State aid schools without State control.

This great Free Church Council closed its fifth annual session by a sweet season of fellowship around the table of their common Master.

London, March 20.

The Sunday School.

SECOND QUARTER. LESSON III.

Sunday, April 18.

Acts 11: 19-26.

Rev. W. O. Holway, D. D., U. S. N.

GENTILES CONVERTED AT ANTIOCH.

I. Preliminary.

I. Golden Text: Then hath God also to the Gentiles granted repentance unto life. — Acts 11: 18.

2. Date: A. D. 49-50.

3. Place: Antioch.

4. Home Readings: Monday — Acts 11: 1-18. Tuesday — Acts 11: 19-26. Wednesday — Isa. 60: 1-7. Thursday — Rom. 15: 13-31. Friday — Luke 10: 17-34. Saturday — Eph. 2: 11-22. Sunday — Rev. 7: 8-17.

II. Introductory.

The great wave of Gospel extension, started by Stephen's martyrdom and the persecution which followed it, did not spend its force in the provinces of Palestine. It swept over Phoenicia, across Cyprus, and reached even to the proud and dissolute Greek capital of the East — Antioch. For the most part the dispersed believers proclaimed the glad tidings to the Jews only; but among them were Hellenists from Cyprus and Cyrene who, on reaching Antioch, preached boldly to the Gentile Greeks. The names of these daring evangelists are not given, but their work was owned of God and blessed with an immediate and large increase. Tidings of this success reached the church at Jerusalem, and they at once decided to send one of their number to inspect this remarkable development on heathen soil. The man chosen for this delicate duty was Barnabas, who, besides being "a good man, full of faith and the Holy Ghost," was, by reason of his birth in Cyprus, his office as a Levite, his devotion of his property to the common fund, his conciliatory and sympathetic spirit, eminently qualified to act with charity and wisdom in any differences that might arise between Hebrews and Hellenists. Quite likely the conversion of Cornelius occurred about this time, and the inveterate prejudices of the mother church had been somewhat softened by Peter's recital and defence of his course. On reaching Antioch Barnabas perceived at once the unmistakable evidences of "the grace of God," and could not conceal his joy. He did not raise the question of circumcision; he imposed upon them no burdensome rites; he simply exhorted them to "cleave unto the Lord" with a steady heart-purpose, and his own labors greatly swelled their number — "much people was added unto the Lord."

As the new movement grew, Barnabas felt the need of an efficient helper, and went to Tarsus to find Saul. Undoubtedly he might have summoned to his aid an apostle from Jerusalem, but he judged, and judged rightly, that the work demanded a man of trained mind, broad culture, burning zeal, and freedom from Jewish prejudices; and he could probably think of no one better fitted than the converted persecutor. He found Saul, brought him to Antioch, and they both labored together for a year. The church was enlarged. Its adherents "grew to such importance as to be enrolled among the schools of religious and philosophic opinion recognized by the Greeks and Romans;" and when an appellation or a title was needed, their Gentile foes or friends, either in ridicule or in earnest, called them after Him in whose name they trusted: "The disciples were called Christians first in Antioch."

III. Expository.

19. Now they — R. V., "they therefore." Scattered abroad. — The narrative goes back to chapter 8: 4, three years before, recapitulates the results of the persecution and dispersion, and proceeds to narrate a still further extension of Christianity in the direction of Cyprus and Antioch. The persecution (R. V., "tribulation") that arose about Stephen — the persecution started on account of Stephen by Saul, Phenice (R. V., "Phoenicia") — a maritime province on the Mediterranean, about 120 miles long and 20 broad, the principal cities of which were Tyre and Sidon. Cyprus — the well-known island in the northeast corner of the Mediterranean, about 150 miles long by 50 wide; noted for the fertility of its soil and the docility of its inhabitants. Egypt, Persia and Greece successively possessed it. In 1873 it was ceded by Turkey to England. Antioch — the capital of Syria, on the river Orontes, 300 miles north of Jerusalem. "It was one of the three greatest cities in the civilized world, almost an Oriental Rome. It had immense public buildings and beautiful statues — the noblest specimens of Grecian art. Having, too, a most delightful climate, it is not strange that it gather-

ered from every quarter a population reckoned at over 500,000, among whom the languages spoken and the costumes worn were singularly diverse. Foremost in refinement and culture, Antioch was also foremost in luxury and vice" (Abbott). Preaching (R. V., "speaking") the word. — The persecuted were the missionaries of the truth. Unto the Jews only. — This was before the conversion of Cornelius.

It is probable that no populations have ever been more abandoned than those of Oriental Greek cities under the Roman Empire, and of these cities Antioch was the greatest and the worst. If we wish to realize the appearance and reality of the complicated heathenism of the first Christian century, we must endeavor to imagine the scene of that suburb, the famous Daphne, with its fountains and groves of bay trees, its bright buildings, its crowds of licentious votaries, its statue of Apollo; where, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and art had created a sanctuary for a perpetual festival of vice (Conybeare and Howson).

20, 21. Some of them — of those "preaching the word;" their names are unknown, but it seems certain that they were Hellenists. Cyrene — on the coast of Africa, west of Egypt. There was a large Jewish colony there. Lucius of Cyrene is mentioned in the list of prophets in chap. 8: 1. Spake unto the Greeks (R. V., "Greeks also"). — The text is uncertain here. It cannot be satisfactorily determined whether the word meaning "Greeks," or the word meaning "Hellenists," is the right one. The Revisers render the word "Greeks," meaning the Gentile population; but Westcott and Hort retain the word meaning "Hellenists," or Grecized Jews. The majority of the critics, however, decide for "Greeks," and Farrar insists that this is nothing less than the beginning, on a large scale, of the conversion of the Gentiles. The hand of the Lord — the Divine power or might, manifested both in conversions and miracles. With them — with the preachers. A great number believed and turned — R. V., "a great number that believed turned." They "turned" because they "believed." Having believed, they turned from their heathen idolatries and rites to the service and worship of God.

In contrast with those of verse 19 who preached to Jews only, those of verse 20 preached to Gentiles also. Of these preachers to Gentiles, Luke, who so modestly relates this, was likely to be the leader. This was, in fact, the great transition step from Jerusalem to Antioch, from Judaism to Gentilism (Whedon).

22, 23. Then tidings of these things — R. V., "and the report concerning them." The church . . . in Jerusalem — which still exercised a supervision over the local churches. Quite likely the Jewish Christians in Antioch were in doubt how to act. Circumcision must have seemed a thing no longer necessary when the Spirit fell upon these Gentile Christians, and the Jewish prejudice was strong. Sent forth Barnabas. — The Jerusalem church had been taught an important lesson by Peter's recital of his vision and the conversion of Cornelius; we cannot suppose, therefore, that Barnabas was sent forth to insist upon circumcision. It seems rather that, because he was a Cypriot (a native of Cyprus) and "a son of consolation," and therefore qualified to understand the new work, he was sent forth on a sort of pastoral visitation, just as Peter and John had been sent to the Samaritans. That he should go — omitted in R. V. As far as Antioch — about 300 miles north of Jerusalem. When he came — R. V., "when he was come." Had seen the grace of God — its surprising manifestations and evident genuineness. Was glad. — He had no criticisms to offer, no burdensome restrictions to impose. He devoutly rejoiced in the conversion of these Gentiles. Exhort ed them all. — He was distinguished for this gift of exhortation (4: 38). With purpose of heart — with loving determination and persistence. Cleave unto the Lord — hold firmly to their new union with Christ; allow nothing to separate them from Him.

What a man sees in any place depends in a great measure on what he looks for. Different persons observe different objects on the same spot. The taste of the observer goes far to determine what kind of sights he shall see. Corruption and sin abound on every side, but he reports not the sin of man, but the grace of God. What is this grace? The changes God's grace had wrought in these heathen men. They lived "soberly, righteously and godly" in the world. They were patient in tribulation, and instant in prayer. The rich gladly helped the poor, and the poor industriously helped themselves. "Faith, hope, charity, these three," beamed in their eyes, and molded their actions. There was a great exhibition in the Eastern capital at this time, and Barnabas went down to see it (Arnot).

24, 25. For he was a good man. — That is why he rejoiced, because he was "good," etc. His disposition was candid, generous, genial. Full of the Holy Ghost. — The Spirit abode in him, and ruled, and guided, and inspired, and endowed him. And of faith — not merely "the substance of things hoped for," but that faith which enabled him to perform mighty works in the power of Christ. Much people was added. — Barnabas had his converts too. Then departed Barnabas to Tarsus. — R. V., "And he went forth to Tarsus." For to seek Saul. — He knew Saul, and needed his help in Antioch. He felt that he was "the very man for this mighty, wicked Gentile city. Saul, heretofore in the shade, is now, though for a while subordinate to Barnabas, forever more drawn forth, like a Damocles blade from its scabbard" (Whedon).

Barnabas says that "Christianity has been unjust towards this great man [Barnabas] in not placing him in the first rank among its founders," and that "every good and generous thought had Barnabas for its patron."

26. When he had found him. — The Greek terms imply that Barnabas had to search for him. He was probably absent from Tarsus, en-

gaged in founding the Cilician churches mentioned in 15: 41. A whole year — doubtless a happy and successful one. Disciples were called Christians first in Antioch — a new term; not assumed by the disciples themselves; only three times found in the New Testament; applied probably at first not by the Jews, who preferred to call them "Galileans," or "Nazarenes," but by the Gentiles; probably first given in jest, like the word "Methodists" (Meyer objects to this); indicative of a new fact in history, the formation of a church independent of Judaism. Chrysostom, when preacher at Antioch, with a stroke of Greek wit once told the Antiochians that, though they had invented the Christian name, they left to others the practice of the Christian virtues" (Whedon).

The word "Christians" indicates a decisive epoch and was the coinage rather of a society than of any single man. More, perhaps, than any word which was ever invented, it marks, if I may use the expression, the watershed of all human history. It signifies the emergence of a true faith among the Gentiles, and the separation of that faith from the tenets of the Jews. All former ages, nations, and religions contribute to it. The conception which lies at the base of it is Semitic, and sums up centuries of expectation and of prophecy in the historic person of One who was anointed to be for all mankind a Prophet, Priest and King. But this Hebrew conception is translated by a Greek word, showing that the great religious thoughts of which hitherto the Jewish race had been the appointed guardians, were henceforth to be the common glory of mankind, and were, therefore, to be expressed in a language which enshrined the world's most perfect literature, and which had been imposed on all civilized countries by the nation which had played by far the most splendid part in the secular annals of the past. And this Greek rendering of a Hebrew idea was stamped with a Roman form by receiving a Latin termination, as though to foreshadow that the new name should be co-extensive with the vast dominions which swayed the present destinies of the world (Farrar).

IV. Inferential.

1. Persecution may scatter, but it need not quench. The planting of the church at Antioch may be traced back to Stephen's martyrdom.

2. Christianity disdains all national or ecclesiastical barriers. It is for every nation and every creature.

3. The faithful preacher has a right to expect that "the hand of the Lord" will be outstretched, and that success will attend the Word.

4. Good men, full of the Holy Spirit and faith, will always rejoice when sinners return to the Lord.

5. Christianity has always felt called to the centre of commerce and power, and has fearlessly erected its standards in the midst of corruption and degeneracy.

6. Christianity does not erect cities for itself, but conquers cities for itself.

7. There is no nobler, better name than "Christian." Happy he whose life fits the profession!

V. Illustrative.

From the days when the roar of the wild beast in the amphitheatre was interrupted by the proud utterance, *Christianus sum*; from the days when the martyrs, like "a host of Scythians," upheld their courage by this name as they bathed their hands without a shudder in the bickering fire, the idea of all patience, of all heroic constancy, of all missionary enterprise, of all philanthropic effort, is in that name. How little thought the castae at Antioch, who first hit on what was to them a convenient nickname, that thenceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Soleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; and that long after the power of the imperial legates had been as utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unabated interest on every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How much less could they have conceived it possible that thenceforward all the greatest art, all the greatest literature, all the greatest government, all the greatest philosophy, all the greatest science — and more even than this — all of what is best, truest, purest and loveliest in the achievements of man, should be capable of no designation so distinctive as that furnished by the connotation of what was intended for an impudent *sobriquet*! The secret of the wisdom of the Greek, and the fervor of the Latin, fathers, and the eloquence of both, is in that word; and the isolation of the hermits, and the devotion of the monks, and the self-denial of the missionaries, and the learning of the schoolmen, and the grand designs of the catholic statemen, and the chivalry of the knights, and the courage of the reformers, and the love of the philanthropist, and the sweetness and purity of northern homes, and everything of divine and noble which marks — from the squalor of its catacombs to the splendor of its cathedrals — the story of the Christian Church. And why does all this lie involved in this word? Because it is the standing witness that the world's faith is centred, not in formula, but in historic realities; not in a dead system, but in the living Person of its Lord (Farrar).

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I have tried the Lightning Churn you recently described in your paper, and it is certainly a wonder. I can churn in less than two minutes, and the butter is elegant, and you get considerably more butter than when you use a common churn. I took the agency for the churn here and every butter maker that sees it buys one. I have sold three dozen, and they give the best of satisfaction. I know I can sell 100 in this township, as they churn so quickly, make so much more butter than common churhes, and are so cheap. Some one in every township can make \$200 or \$300 selling these churhes. By writing to W. H. Baird & Co., Dept. 4, Sta. A, Pittsburgh, Pa., you can get circulars and full information, so you can make big money right at home. I have made \$200 in the past two weeks and never sold anything before in my life.

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HOW BEST TO PRUNE OUR CHURCH MEMBERSHIP?

Rev. Geo. W. King, Ph. D.

If our membership is to be pruned and kept "purged" of useless and dead branches, how best can this be done? As the law of the church now stands, no full member in the church can be removed except by withdrawal, expulsion, or death. That great care should be exercised in all matters of change in reference to membership in the church, none will question; but in reference to the particular matter now under consideration, we wish to ask if a church should be shut up to the three modes of exit now possible, and should not be allowed the privilege of "dropping" names in certain cases and under certain circumstances.

In the case of gross and open immorality, it would seem that the member ought to be compelled to withdraw or be expelled. But there are other cases where it is desirable that the records be cleansed, and a more prudent and equally effective way could be adopted. Here is an illustration: A certain member has not attended the church services for years, is seen in a saloon drinking, and is of no use in the church whatever. Pastors have faithfully labored with the brother to no purpose. His name has been patiently retained in the hope that he might yet return to the church and do right again. It is scarcely known in the community that he is a member of the church. This man has a son — a young man — who is an active member in the church. He is a young Christian, and is doing well. Care must be taken lest in his immature Christian life he be caused to stumble. To require his father to withdraw from the church might, and probably would, cause him to stumble. But if by a selected committee the man's name could be quietly dropped, no harm would be done, and one dead branch would be removed.

The above is an actual case, and the results predicted such as appear to the writer exceedingly probable. Moreover, it is only one of many cases, supposable and actual, that it seems might be disposed of quietly with benefit to the church and no harm to others. While the tare is removed the wheat is not disturbed; or, if disturbed, not uprooted, as is likely to be the case by the more open and violent method of compulsory withdrawal.

Would it not, therefore, be of great benefit to our churches everywhere if the General Conference would make some provision whereby suitable cases could be disposed of in some other way than those now open to us? We would offer this suggestion: Let the quarterly conference be empowered to appoint a committee of its discreet and godly members, whose duty it shall be, in consultation and co-operation with the pastor, to see that the church records are kept properly cleansed. Let it be for this committee — a committee, say, of five — to decide whether any name that clearly should not be kept upon the records shall be dropped, or whether the person should be required to withdraw, the alternative of the latter, of course, being trial, and, if the person is found guilty, expulsion. Let a provision be made whereby certain names may be "dropped."

Besides the benefits already suggested from some such plan, we can easily see others that would follow. It would place the responsibility of changes of membership with the church, as well as with the pastor, more than it is under present conditions. (To this same committee might be given the power of decision in all cases of changes of membership in the church, whether receiving persons on probation, receiving them by letter, or dismissing them by letter. As the class-leaders and stewards now decide who shall be received into the church from probation, the whole matter might be committed to them, if thought best, rather than to a committee.) It is our conviction that the more we can enlist the interest of our people in all important matters in connection with the church, the better for the church and for the people. Again, it would insure a more faithful and just performance of the duty of purging the membership records of the church. Let the pastor be ever so faithful, he is fallible, and "in the multitude of counselors there is safety." Let a pastor be ever so conscientious and courageous, he scarcely feels like going into a large, or even small, church and taking the entire responsibility of asking withdrawals; or, if it were legal, to "drop" names. Even consultation with wise brethren is hardly satisfactory; for the ultimate responsibility

is wholly with the pastor, not with those consulted. The church and community would be made to feel that church membership was a sacred thing, not to be trifled with by the member and not lightly to be disposed of by the church itself. Other benefits will, no doubt, easily suggest themselves to the reader.

We wish to ask, in conclusion, if there is not an almost universal feeling in our churches — both among pastors and people — that some change in the line suggested ought to be made, and that it would result in much good in every way, if made. Why not, then, let the change come?

What we have written we have written in the hope, if may be, of provoking discussion upon this most important and practical subject, and in the belief that such a discussion is timely and would do good. In the meantime every minister has open to him the opportunity of consulting his official board or leaders and stewards as to all cases that ought to be asked to "withdraw."

Taunton, Mass.

HOW TO TAKE THE BENEVOLENCES.

A Pastor.

THE writer of this article should not be deemed impudent. The many blanks in the Year Book reports of collections for our benevolences show impressively "how not to do it." These blanks, it is true, represent the smaller charges, but not always the poorer, and in almost every instance where collections are not reported it is probably due to the fact that the method of taking the benevolences is not adapted to reach all who should contribute.

In taking the benevolences it is not wise to trust wholly to a collection in the church service. The notice of the collection, without an adequate setting forth of the necessities and claims of the work represented in the benevolence, will not be likely to evoke a suitable response. The people who are called upon to contribute have a right to know to what they give, and information concerning the importance and scope of our benevolent enterprises is sadly needed in many of our churches. The pastor who presents these causes in sermon or address is not a beggar, but a pleader. He pleads in the interest of worldwide Gospel evangelization; for the dissemination of a literature which like the leaves of the "tree of life" shall be "for the healing of the nations;" for the housing of congregations, and thereby securing to them all the advantages of a church home; for the Christian education of our young people, to fit them for special work as teachers and preachers; and last, but not least, for the veterans in our ministry who should receive a more liberal support when compelled by age and infirmity to retire from the active work. Most of the pastors who do thus plead find the people who hear ready to respond; but the fact remains that on any given Sunday not more than fifty per cent. of those who ought to contribute are present, and thus many who would willingly give miss their only opportunity to do so.

It is not wise to omit taking the benevolences in the public congregation. The Discipline requires that these causes should be so presented. The contribution-box is an important educational device. The regular church service gives the people the opportunity to make their contributions to these various objects. The preacher, too, finds in the wider aspects of our work much to stimulate thought, and receives in the study and presentation of the same an inspiration and spiritual quickening such as cannot be drawn from a too exclusive contemplation of local conditions and prospects. While some of these causes require large contributions for their support, all are important, and each should be put before the people on its own merits.

The use of collection envelopes is to be commended. One larger envelope, $5\frac{1}{2} \times 3$ inches, with the names of the benevolences and the dates when the collections are to be taken in church printed thereon; and small envelopes, $3\frac{1}{2} \times 2$ in size, one for each benevolence, also printed, enclosed within the larger, should constitute the set. These sets of envelopes should be distributed early in the month next succeeding the session of the Annual Conference. The large envelope may be retained for reference, and the smaller ones used in church on the dates specified. If a contributor is provisionally absent when the collection is taken, the envelope may be put in the box at any other time or service. Notice of the collection should be timely and explicit,

and accompanied with suitable enforcement of the necessities of the cause presented. The quarterly conference committee should be utilized in distributing the envelope sets at the beginning, and giving those who have failed to make returns a last opportunity near the close of the year.

An accurate record of individual subscriptions should be kept. This record will be valuable to the pastor. Persons known to be interested in the benevolent work of the church should be placed upon these committees, and delinquents should be instructed with true missionary zeal.

The expense of working such a method is small, and may properly be levied on the collections; a few cents from each collection would be sufficient to meet it.

A SUCCESSFUL CHURCH.

Rev. O. S. Bakelite.

IT is safe to assume that this is what every church and every pastor desires. What is success? This question must be answered from the standpoint of each church. In some places if the people could be stirred up to give more attention to the social meetings, that would be a successful work. In another, to attract the people to the Sunday services. In some other place, to unite divided elements. In another, to arouse a sleeping Sunday-school, or put new life into the Epworth League. Any of these and other things that could be named would be indications of success in the work of the year.

But is not the great success we are to aim to reach, the immediate salvation of souls through faithful preaching and equally faithful pastoral work? No pastorate has reached its climax without these results are manifest more or less largely. In some cases, though earnestly sought, they are very small. Pastors may have been very faithful, and yet they cannot break wills or subdue hearts. "If any man wills to do the will of God, he shall know of the doctrine, whether it be of God." The Holy Ghost must be present to convict, convert, and sanctify men. Without Him we are nothing. Popular men, with great talents, may attract a personal following, but the Holy Ghost will attract men to God. "I will draw all men unto Me." There ought to be a certain amount of personal magnetism in every preacher, but it should be the kind that will say to all, "Follow me as I follow Christ." The presence of the Holy Spirit in all our preaching and service among the people will greatly help to a successful year.

While the pastor needs this, he must also have the united and hearty co-operation of his people. He should be the object of their daily prayer. They must uphold him before their families and the public. They must follow him as their leader for the time. Sometimes there is one who wants to "boss" the preacher — tell him what he must do, when and how, whom he must call to his assistance, and whom not, and handicap him in any work he attempts along aggressive lines. Often they keep him in a worry as to how he shall support his family on the small pittance offered him, most of which is not paid on time as it should be; and in some places part of this small amount is paid in beans, salt pork, potatoes, or something of that sort, for which he may be charged from ten to twenty-five per cent. more than the price of the same things in the market if he had the money to buy them as he pleased. Any of these things will hinder the success of a church. An angel from heaven would fall amid such surroundings.

To win success, pastor and people must be one in spirit and purpose. When a pastor in a certain church suggested some radical changes in their methods, they hesitated to make them. But one said: "He is our pastor and leader, and unless we follow as he wants us, we may not see success. Let us all fall in." They did, and they saw success.

Unite preacher, people, and the Holy Spirit, and there will be a successful church.

Manchester, N. H.

That was an unusually interesting presentation of Robert Browning which appeared in the Review of Reviews for February. Seldom have we read anything more exalted and discriminating than the following from the pen of Archdeacon Farrar: —

"If, then, I might venture to try to sum up in a sentence the main lessons of Robert Browning's life and poetry, it would be somewhat thus: Live out truly, nobly, bravely, wisely, happily, your human life as a human life; not as a supernatural life, for you are a man, and not an angel; not as a sensual life, for you are a man, and not a brute; not as a wicked life, for you are

a man, and not a demon; not as a frivolous life, for you are a man, and not an insect. Live, each day, the true life of a man today; not yesterday's life only, lest you become a murmur; not tomorrow's life only, lest you become a visionary; but the life of happy yesterday and confident tomorrow — the life of today un wounded by the Partisan arrows of yesterday, and undarkened by the possible cloudland of tomorrow. Life is indeed a mystery; but it was God who gave it, in a world wrapped round with sweet air, and bathed in sunshine, and abounding with knowledge; and a ray of eternal light falls upon it even here, and that light shall wholly transfigure it beyond the grave."

REMINISCENCES OF THE CHINA MISSION.

Miss Sarah H. Wouston.

I reply to the editor's request for "some facts that are historical and reminiscential," I have nothing historical, so can send only a few memories.

When we had been in Foochow about a week we went to live in house reserved for us in the mission compound. Dr. Gibson kindly came over to ask what he could do to help us in our housekeeping. I replied, "Will you please tell this coolie to bring a pail of water, and tell me what to say for him to bring more?" He answered, "Just say 'Ké ts' and you'll get all you want." By the time the man came back, the possession of this powerful sentence made me feel almost as wise and quite as proud as any literary man. I had another bucket ready, saying with undoubting confidence as I handed it to him, "Ké ts." He smiled, delighted, I thinking what a good-natured fellow he must be, and feeling perfectly satisfied that this venture in so difficult a tongue had proved such a success. When our helpful neighbor came again his first question (in a tone anticipating failure) was, "How did you make out talking to the coolie?" "Nicely. I just said, 'Ké ts,' and he seemed glad to serve me." Laughing outright he replied, "I told you to say, *again sorry*; you told him to pray." At this humiliation, unexpected and sudden, I could only retort: "It was a good beginning after all; that is what we came for — to teach them to pray."

After studying Chinese ten days one knows more than can be learned in ten years; and when a quarter of a century has rolled by, then comes the full assurance of knowing just nothing at all.

One day my sister had to cross the river by the "Bridge of Ten-Thousand Ages" when its whole length was crowded with soldiers (the most unscrupulous class in China) waiting to do honor to some high mandarin. One fellow, pointing his musket, cried out, "Tsai, tsai" (kill, kill), and this was taken up by a number of others. She looked straight ahead as though neither hearing nor seeing, and said on her arrival home she never was so thankful as when she reached the end of that long bridge — longer than ever that day — not knowing but some ruthless fellow might make a reality instead of a jest. A Scotch lady who knew no Chinese, crossing the bridge that same day, described her enjoyable ride — "It was such fun to cross the river right through all that mass of soldiers" — proving in this case ignorance was bliss.

On our first visit to a certain village over the hills, a curious crowd having collected, the native preacher declared he could never get together such a congregation as that and a service must be held — it would not do to miss this good opportunity; and added, "I invite you to preach." We had Chinese humility enough to say we did not know how to preach, but if he would read a chapter in the Bible we would all talk it over. When quite late enough in the evening to break up the meeting, this respectful and polite preacher turned to us with, "I invite one of you to pronounce the benediction." "Sing the doxology" was the response, and they did so.

We went by boat some miles up the coast to escape the excessive heat, but there was no escape; we suffered more during those few days than over anywhere else. The women who flocked to see us used so many provincialisms that it took a little while to sail in and use them too. They all praised up our landlord, the chief magistrate of the village, because he had several daughters and had never destroyed one, adding, "But he is very rich, or he could not afford it." One evening some women came to us on the rocks overlooking the sea, asking, "When people in your country have more girls than they want, what do they do with them — drown them?" "No, never!" One said, "I had eleven girls — we saved one and killed ten — and three boys." "How terribly wicked!" my sister exclaimed. "You have drowned ten girls and three boys!" "No, not the boys. If we should have a hundred boys, we would save them all." To which she replied with much



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emphasis: "And if we had a hundred girls, we should save them every one." Then she asked, "And why do you not save the girls?" "We have nothing for them to eat and nothing for them to wear." Another said: "Shall we let them starve to death or 'chill to death'?" It is better to drown them."

With another missionary lady I attended an annual meeting some distance south of Foo-chow. We succeeded in getting there rather quietly, but before our return the news had gone forth what curious beings were to pass that way. As the several sedans fled along, the natives stopped by the wayside and ran in from the fields to see the unusual sight. My sedan was the last of all and had fallen behind the others. Among the gazers were two anxious men who came hurrying up a little late, and peering at me, said alternately, "This is a woman," "No, a man," "Yes, it is a woman." Running alongside a short distance, disputing all the time, not being able to think alike, the one who knew the most said, in a provoked tone at the stupidity of his companion, and with forceful authority entirely unanswerable: "I tell you this is a man, the women passed by long ago." It would be impossible to decide which was greater, the utterly crestfallen disappointment in the face of the silenced man as he slackened his pace, or the contented elation of mine as I leaned back in my sedan enjoying the exalted pleasure of being a lord of creation for once in my life and in the lofty estimation of two unerring Celestials.

To obtain a short respite from monotony and botheration we had taken sedans for a day's outing. Our bearers stopped at an inn to smoke and drink tea, we walking about while we waited. Suddenly, without the slightest reason that we could see, the natives swarmed up like bees, everybody talking at once, and not a few of them very angry. The trouble becoming more instead of less, we picked out the leader and went up to him for explanation, for in the hubbub there was no telling what little matter had kindled this great fire so quickly. At length, turning drolly, he asked, "Do you let your bearers behave like this?" "No, we do not [still in perfect ignorance]; we let them do nothing but what is right. Now what have they done?" "They are taking away an opium pipe saying it is theirs when it is mine." Then the dispute waxed warmer. We said, "An opium pipe is a bad thing that no one should be willing to use or claim. You will have to arrange this another day, but if you intend to settle it now, we shall walk back home, and you, chair-bearers, will lose your day's wages, for we are not going to waste our time and pay for being brought into a quarrel." We turned our faces homeward, walking with determination, but not really expecting to go far. Nor did we; the bearers came after us with our sedans inviting us to get in, saying everything was all right now. So the tumult subsided as quickly as it had arisen.

In quite a crowd of earnest talkers who had gathered around us in a village street, one aged woman asked a host of questions, but did not understand a single reply. People around called out, "Speak louder, she is deaf." And again, "Speak as loud as you can; she can scarcely hear at all." Any one who has once tried screaming out Chinese words would certainly never try it again. We both gave up in despair. Her friends repeated our words, but it would not do, she must have her answers direct; and, her eager questions coming faster than ever, we nodded rapidly, affirmatively or negatively as the questions demanded, when she exclaimed with utmost satisfaction: "Oh, how distinctly you speak, very distinctly! I understand every word you say!" This great praise we always remembered with exaltation and exultation.

When foreign ladies go into the country the natives freely express their opinions. "Bang tek ho" is the usual compliment, and this we heard for seven fleeting years. Being well run-down, we went to Peking for our first vacation. On our return these pleasant words still described my sister, not only then but during her whole stay in China. Looking at me they would add, "That one is old and thin, she has a very long nose." This is the only photograph I have had taken for years. Allow me to say frankly, I give it gladly. Be assured it is a true

likeness proved by the testimonies of a multitude of witnesses continued through many long years and with much repetition.

Going to China was all life was worth, and leaving China more than life was worth to us both.

Mount Holly, N. J.

The Conferences.

(Continued from Page 5.)

closing up the three years' service, shows 241 received on probation and 257 into full membership, 50 of whom were received by letter. The membership at present is 476 in full and 70 on probation. The Sunday-school shows an average attendance of 406 for the entire year. All departments of church work are flourishing. Rev. L. W. Staples, pastor.

Beverly. — A farewell reception was tendered to Rev. and Mrs. W. A. Thurston at the Avenue Church, the evening of March 31, when the members of the church and friends in the community to the number of five hundred gathered to express their affectionate appreciation. A feature of the occasion was the presentation to the pastor and his wife, by John W. Phillips, of an elegant and costly complete silver service, as a testimonial from members of the church. Supplementing this, Miss Fannie Harris handed to Mrs. Thurston an envelope, which contained pieces of gold coin for the two children. Both Mr. and Mrs. Thurston responded with words of love and tenderness for the donors. A series of commendatory resolutions were adopted.

St. Paul's, Lynn. — The Boston Journal of April 5 contains an abstract of the sermon preached last Sunday evening upon the "Whist Crase" by Rev. W. T. Worth, the pastor.

West District.

Holyoke. — The fourth quarterly conference unanimously requested the return of the pastor, Rev. N. B. Fisk. The year has been marked by steady gains along all lines. On probation 26 have been received, and 32 into full membership. The Sunday-school has had for the last quarter an average advance over a year ago of 47, and for the whole year an increase of 25. The outlook for another year is good.

Holyoke Highlands. — The closing Conference year finds the church in a very harmonious condition. Times have been hard, but the people have heroically stood by the church. A successful course of lectures and entertainments has been given during the winter under the auspices of the Epworth League. At the fourth quarterly conference the pastor, Rev. F. J. Hale, received a unanimous invitation to return.

Monson. — The many friends of Rev. and Mrs. W. H. Marble, who are now closing their five years of service, gave them a surprise at the church during the week preceding Conference. An original poem was read, a generous purse of

money presented, and many kind words of appreciation spoken, showing the high esteem in which the departing pastor and wife are held by the people.

Orange. — On March 8, 6 were baptized and received on probation. In the communion service which followed, 71 out of about one hundred members participated. Thus far 31 have been received on probation this winter, and more are to follow. Rev. H. G. Buckingham is pastor.

Spencer. — The fourth quarterly conference requested the return of Rev. A. W. Simonson for another year. The Ladies' Aid Society recently held a "jug-breaking" at the parsonage, which netted the society over \$45. At the close of the program Mrs. Simonson was presented a beautiful watch and chain. The church has suffered a great loss in the death of John W. Adams, for fifteen years Sunday-school superintendent and for a number of years church treasurer. The official board of the church at their meeting, March 29, unanimously passed resolutions expressive of their affectionate appreciation and high regard for Mr. Adams.

Bernardston and Gill. — During the pastor's absence on account of ill-health the pulpits of the above churches were occupied by members of the faculty of the Moody Mount Hermon school — D. L. Moody's son, William R., Prof. Stephen Stark, and Mr. George McMillian. The congregations much enjoyed their sermons and received great benefit from them. The return of the pastor, Rev. J. H. Long, for the third year is strongly requested.

Springfield, Trinity. — On Sunday, March 28, the marble baptismal font, the gift of Dr. William Rice as a memorial of his father, was formally presented. A memorial sermon was preached by Dr. Henry Tuckley, the pastor, in which the devotion of many of the earlier members of Trinity was referred to. The font has been three months in process of making, the marble having come from the famous Carrara quarries. R.

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CONFERENCE.	PLACE.	TIME.	BISHOP.
New York.	Sing Sing, N. Y.	April 7	Merrill
New York East.	Brooklyn, N. Y.	7	Walden
New England.	Lowell, Mass.	7	Fowler
New Hampshire.	Manchester, N. H.	7	Nindle
Maine.	Portland, Me.	12	Malvillen
N. E. Southern.	St. Manchester, Conn.	21	Newman
Troy.	Albany, N. Y.	21	McKee
East Maine.	Calais, Me.	21	Malvillen
Vermont.	Barre, Vt.	22	Walden
N. E. Southern Conference Ep. League Anniversary.		April 13	

TRUSTEES OF NEW ENGLAND CONFERENCE.—The annual meeting of the trustees will be held in St. Paul's Church, Lowell, Wednesday, April 7, at 8 p. m.

GEO. S. CHADBOURNE, Sec.

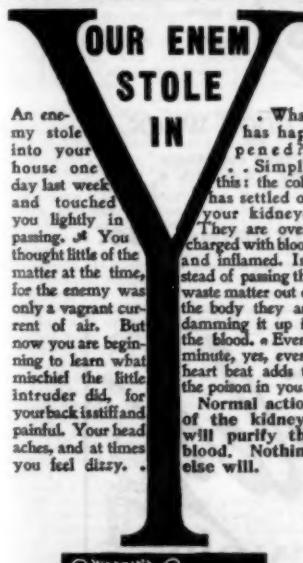
VERMONT CONFERENCE EPWORTH LEAGUE.—The annual convention of the Vermont Conference Epworth League will be held at Brattleboro, Vt., June 22-23.

W. M. NEWTON, Sec.

EAST MAINE CONFERENCE—FINAL NOTICE.—The Conference has convened only twice within the bounds of Washington County during the last twenty-eight years. It is a rare privilege to the people of this section. We want as many of our people as possible to enjoy it. If those wishing to do so will write me, I can secure good boarding-places for one dollar a day or four dollars a week.

A. S. LADD.

50TH ANNIVERSARY OF THE CHINA MISSION.—A service in commemoration of the outgoing of our first missionaries to China will be held in the Broadmoor St. M. E. Church, Boston, Thursday evening, April 18. Bishop Foster will preside. Rev. M. C. White, M. D., one of the first two missionaries who sailed from Boston, April 15, 1847, will be present and speak about the outgoing and the early missionary life in China. Drs. A. Leonard and S. L. Baldwin will speak of the work



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HEART-BURN, and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

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A piano in good order to responsible parties and on very reasonable terms for two or three years if required, can be had by applying to 23 N. Beacon St. before April 7.

Address, M., Allston, Mass.

FOR SALE.

A new Cottage on Willimantic Camp Ground, containing nine (9) rooms furnished for house-keeping. For particulars, address or inquire of Rev. J. HARDING BAKER, East Thompson, Conn.

Zion's Herald, April 7, 1897.

in later years. It is hoped that Dr. William Butler, President W. F. Warren, and others will take part in the exercises. All the pastors in Boston and vicinity are urged to be present and to bring as many of their people as possible. Every Epworth League is invited to send at least ten or fifteen delegates to attend this important missionary gathering.

MAINE CONFERENCE.—The class of the second year will meet committee in the vestry of Congress St. Church, Portland, Tuesday, April 13, at 1:30 p. m.

F. C. ROGERS.

WOMAN'S HOME MISSIONARY SOCIETY ANNIVERSARY of New England Southern Conference will be held at South Manchester, Friday, April 13, at 2:15 p. m. Mrs. Clinton B. Fisk is the speaker.

ALICE B. THROCKMORTON, Conf. Cor. Sec.

VERMONT CONFERENCE—RAILROAD NOTICE.—Woodstock—round-trip tickets to White River Junction; Grand Trunk—round-trip tickets to Groveton Junction; Concord & Montreal Division of Boston & Maine—round-trip tickets to Wells River; Boston & Maine, Montpelier & Wells River, Rutland, and Central Vermont—round-trip tickets to Barre. Call for Vermont Conference tickets. All tickets good April 29-27.

WM. M. ROSENTHAL.

MAINE CONFERENCE.—Class in studies of the third year will meet their committee in vestry of Congress St. Church, Portland, Tuesday, April 13, at 1 p. m.

J. H. CLIFFORD, For Com.

WOMAN'S FOREIGN MISSIONARY SOCIETY ANNIVERSARY of the N. E. Southern Conference will be held in South Manchester, Thursday afternoon, April 18. Address by Rev. Erwin H. Richards, superintendent of missions in East Africa.

Mrs. J. H. JAMES, Conf. Sec.

W. F. M. S.—The quarterly meeting of the New England Branch of the W. F. M. S. will be held in the M. E. Church, Melrose, April 14. Board meeting at 10 a. m. Public meetings at 11 and 2. Trains leave Union Station (Western Division) at 9:35 and 10:35 a. m., 1:15 and 1:45 p. m. Lunch will be served by the ladies of the church at 15 cents a plate, the proceeds to go to the Contingent Fund.

G. BUTLER, Rec. Sec.

EAST MAIN CONFERENCE—RAILROAD NOTICE.—Transportation to St. Stephen—on opposite side of river from Calais—and return: Maine Central—Portland, \$8; Brunswick, Bath, Rockland and intermediate stations, \$7.50; Gardner, \$6.50; Augusta, \$6.00; Vassalboro, \$6.50; Waterville, \$6.50; Clinton, \$5.50; Unity, \$4.75; Belfast, \$5; Pittsfield, \$5.50; Newport, \$5; Corrienna, \$4.25; Dexter, \$4.50; Dover, \$5.75; Carmel, \$4.50; Bangor, Orono and Old Town, \$4; Lincoln, \$3.50; Mattawamkeag, \$3.25; Kingman, \$3.25; Danforth, \$3.25; Ellsworth, \$2.50; Franklin Road, \$3.25; Waukeag, \$3.25; Mt. Desert Ferry, \$3.25; Sullivan, \$3.75; Bay Harbor, \$3; Orrington, \$4.25; South Orrington, \$4.25; Bucksport, \$4.25; Rockport, \$4.25. Trains leave Bangor for St. Stephen at 10 a. m. and 2 p. m. Special through cars, April 29, on 2 p. m. train, and possibly on same train April 19, and 3:30 a. m. train April 20. Canadian Pacific—Presque Isle, Caribou and Fort Fairfield, \$4.40; Edmundston, \$4.75; Houston, \$4.75; Vanceboro, \$4.15; Danforth, \$3.25; Mattawamkeag, \$3.25; Brownville Junction, \$3.25; Greenville Junction, \$4.40; St. Leonard's, \$3.25; Grand Falls, \$4.75; Bangor & Aroostook—One fare the round trip from stations on their road to junction points on the Maine Central and Canadian Pacific R. R. Portland & Machias Steamboat Co.—One fare the round trip. Boston & Bangor Steamship Co.—From their landings on Penobscot River to Bangor and return for one fare the round trip, or boats going to Bangor April 16, 17 and 18, good to return till April 20. Frontier Steamboat Co.—Round trip tickets from Eastport, \$1; St. Andrews and Robbinson, \$1.50; Bangor & Bar Harbor Steamboat Co.—From their landings to Bangor and return for one fare the round trip.

All fares ask for East Maine Conference tickets, which will be sold by each of the companies April 19, 20, 21 and 22, unless otherwise stated above. All good to return till April 20.

I. H. W. WHARF, Railroad Sec.

Money Letters from March 23 to 29.

L. H. Arey, Bella J. Anthony, G. B. Brightman, H. W. Brown, G. S. Butters, Miss H. B. Bennett, J. A. Bowler, Thomas Brand, J. N. Bradford, O. S. Cummings, Aaron Cleaves, Rev. J. A. Cass, H. W. Colley, Curtis & Jennings, Dauchy & Co., F. H. Ellis, Moses Estey, Mrs. A. Gordon, G. L. Goodwin, H. C. Gammie, Thos Haworth, I. T. Howe, W. F. Holme, W. H. Hutchins, G. F. Ireland, Ethan Jago, W. H. Knight, Mrs. L. Kimball, Mrs. F. A. Libby, John Moran, J. S. Neal, Mrs. E. R. Putnam, Mrs. B. J. Pope, J. D. Payson, Nathaniel Poole, G. L. Pease, M. B. Scofield, Mrs. B. Shaw, A. C. Sleepar, F. L. Sylvester, Mrs. C. A. Slack, F. H. Studley, James Tregaskis, D. B. Tinkham, W. O. Townsend, J. F. Taber, H. Tuckley, J. P. West, R. H. Woodward, C. C. Whidden, U. H. Walters, Mrs. A. Webber, G. G. Winslow.

Also from March 29 to April 5.

L. W. Adams, C. M. Bartow, H. G. Butler, Mrs. H. R. Burgess, David Barnes, G. A. Bradson, N. P. Chapin, Nelson Chesman & Co., J. A. Corey, Mrs. A. H. Coleman, E. P. Clark, Vlalette Cousins, C. S. Cummings, Clara E. Donahue, J. M. Durrell, E. C. Draper, G. P. Durgin, W. B. Davenport, Mrs. J. D. French, E. Fletcher, Adel M. Farr, Mrs. H. Fowler, Mrs. B. J. Gould, Thos Haworth, U. N. Hinckley, J. T. Hooper, W. S. Jaggar, Wm. James, F. H. Knight, O. W. Keelson, Urban Lowell, J. H. Long, Mrs. R. Morgan, H. H. McKenney, Lavinia Murray, George P. Moore, C. W. McPherson, W. E. Manger, W. H. Nickerson, J. H. Newland, W. H. Prescott, Pettingill & Co., C. N. Packard, H. C. Pardoe, I. F. Row, C. R. Rice, Mrs. S. B. Rich, C. A. Stenhouse, H. R. Thompson, H. Tuckley, W. J. Thompson, J. W. Treadwell, C. H. Waiters, W. H. Webster, A. W. Waide, T. C. Watkins.

NEW ENGLAND CONFERENCE—RAILROAD NOTICE.—On the Boston & Maine railroad tickets are good April 6 to 13 inclusive; returning, until April 14 inclusive, at the following rates: Boston, \$1; Melrose, .90; North Wilmington, .80; North Lawrence, .80; Haverhill, .80; Peabody, .80; Prospect Hill, \$1; West Medford, .80; Stoneham, .80; West Chelmsford, .80; East Somerville, .80; Wakefield, .80; Ballardvale, .80; North Andover, .80; Medford, .80; Ayer, .75; Winter Hill, .80; Winchester, .80; Wilmington, .80; Malden (W.), .80; Reading, .80; South Lawrence, .80; Bradford, .80; Salem, .80; East Cambridge, .80; Somerville June, .80; Woburn, .80; Concord, .80; Granville, .80; Via West Peabody—Tauntonville, .80; Danvers (E.), .80; Via North Andover and Lawrence—Tauntonville, .80; Danvers (E.), .80; Middlesex, .80; Via Georgetown, Bradford and Lawrence—Topsheld, .80; Boxford, .80; Newburyport, .80; Groveland, .80; Via Boston—Everett, .80; Faulkner, .80; Saugus, .80; Weston, .80; Berlin, .80; Chelsea, .80; Maplewood, .80; East Saugus, .80; Rockbottom, .80; Revere, .80; Cliftondale, .80; Waltham, .80; Hudson, .80; Hudson, .80; Via Salem—Lynn, .80; Hamilton and Wenham, .80; Gloucester, .80; Swampscott, .80; Ipswich, .80; Rockport, .80; Beverly, .80; Marblehead, .80; Essex, .80; Via Ayer—Worcester

(Un. Sta.), .80; Worcester (Lin. Sq.), .80; Clinton, .80; Pepperell, .80; Rockbottom, .80; Hudson, .80; Berlin, .80; Oakdale, .80; Barre, .80; Ware, .80; Bondsville, .80; Belcheriown, .80; Amherst, .80; Northampton, .80; Springfield, .80; Chicopee June, .80; Chicopee Falls, .80; Holyoke, .80; Easthampton, .80; South Deerfield, .80; Greenfield, .80; Bernardston, .80.

On the Boston & Albany to Worcester and return: Springfield, .80; North Wilbraham, .80; Palmer, .80.

On the N. Y. H. & H., from South Framingham to Lowell, .80.

F. WILLCOMBE, For the Com.

METHODIST SOCIAL UNION.—The next meeting of the Union will be held on Monday, April 13. The ladies will be invited to this meeting, and the guests of the evening will be Bishop Henry W. Warren, Cyrus D. Foss and John P. Newman.

EXCLUSION FROM THE MINISTRY.—Whereas George E. Dunbar, formerly a member of the New England Southern Conference, has not surrendered his credentials as a minister of the Gospel, although officially requested to do so, notice is hereby given to the public that the said George E. Dunbar has been expelled from the ministry, and the membership of the Methodist Episcopal Church, and that any credentials from that church which may be held by him are rendered null and void by this expulsion.

By order of the New England Southern Conference.

S. O. BROWNE, Sec.

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Also Plant Pots and Pedestals, from English, French, German, Chinese, and American potteries.

New designs of Wedgwood Ware Ferneries for table decorations.

New Plant Pots and Pedestals, costing from the lowest priced up to the most expensive.

New Cathedral bent glass Lamp Shades for fine Lamps.

Intending buyers will find our new importations in the DINNER SET DEPARTMENT, the Glass Room, and the Art Pottery Rooms attractive; and weare not undersold if we know it.

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It is unusually rich in songs for EVERY PHASE OF CHRISTIAN WORK, and it is safe to say that a careful examination of both words and music will substantiate the claim that UP TO DATE this new book

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It contains 224 pages and is handsomely and durably bound. Price, by mail; Boards, 35 cents; Cloth, 55 cents.

IF A returnable copy (bound in paper and NOT FOR SALE) will be sent to any Sunday School Superintendent who will remit 5 cents in stamps and agree to return copy sent, within 10 days of its receipt. Those desirous to take advantage of this offer will please address the Cincinnati House only. (Mention this paper.)

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There is only one way for a woman to be beautiful; it is an old-fashioned way, but effective. It consists in being born so. She should always choose her parents with great care.

That is the reason for the beauty of this Chamber Set. As its parents, we have endowed it with the many virtues of noble birth. It can hold its head up in any society or amid any surroundings. Yet the price is only \$32.00.

The mirror is 24 inches by 30 inches and heavy beveled French plate. The relief carving on bureaux and bedstead is such as would be found on few chamber sets under \$50.

The wood is quartered oak, specially selected for its rich grain. The inside finish is in white maple. The drawers are practically dust proof. Full paneled sides. Extra stout casters.

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Tapestries 60c.
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Remember this when House Cleaning.

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When we offer you good Tapestries for 60c., all-wool Ingrains for 40c., and heavy jointless China Matting for 15c. a yard, it does seem as though we were entitled to your trade.

16-26 CORNHILL.
Just above the Washington Street corner.

Our Book Table.

The Chief End of Man. By George S. Merriam. Boston: Houghton, Mifflin & Co. Price, \$1.50.

To realize what Tennyson sighed for when in his "Ode to Memory" he sang,—

"O thou stealest fire from the fountains of the past to glorify the present."

seems to be the object of this very stimulating book. "We go back," says the author, "to use those examples partly to show how the spiritual laws always worked, the same yesterday, today and forever." "History is to the race what memory is to the individual"—that is, a spur to endeavor. Mr. Merriam surveys the whole line of "our spiritual ancestry," and his elaborate review culminates in "The Ideal of Today," which consists, according to the author, in simple fidelity to the highest intuitions of the mind and the noblest impulses of the heart. "It is moral fidelity which apprehends the true application and significance for man of that regular procedure of nature which environs and conditions him." Through it come "order, beauty, conscious blessedness." The pure in heart see God. With much that is suggestive and even striking in this volume there blends now and then a strain which awakens a critical and questioning attitude. Calvin is decried, and his influence on the development of thought and religion seriously underrated. Shakespeare and his matchless dramas are assigned a place and function which in our estimation do not belong to them. We are no believer in the fundamental principle of Calvin's theological system, but we yield to none in admiration of the intellectual and moral majesty of the man, nor can we deny the powerful influence for good his system has exerted on the intellectual and religious life of the last three centuries, in spite of some fatal errors. Shakespeare, the many-sided child of time and of the world, belongs to an order entirely different from and vastly inferior to that in which Calvin stood, who was the offspring of the Spirit—a child of eternity.

The More Abundant Life. Lenten Readings. By the Rev. Phillips Brooks, D. D. Edited by W. M. L. Jay. New York: E. P. Dutton & Co. Price, \$1.50.

This attractive little volume is "a compilation chiefly from unpublished manuscripts of the late Bishop Brooks. It is characterized by all the profound spiritual insight, the firm grasp of great principles, and the clearness and strength of presentation, which marked the ministry of the pastor of Trinity Church, Boston." "Come down, my pride; stand back, my passions; for I am wicked, and I wait for God to bless me"—that is what fasting means." "Stand back; and at least for a few moments let me hear what culture and truth and charity and religion have to say to my soul." "If he is not God's child, why should he not be the world's drudge?" Christ's call to a man to be converted is the sublimest testimony to the essential capacity of human life." But calling sentences from these noble discourses is like repeating the act of the man who sought to sell his house by carrying a specimen brick in his hand. We recommend the perusal of the book.

Literary Landmarks of Florence. By Laurence Hutton. New York: Harper & Brothers.

To embalm the memories of Florence, which is still illuminated by the reflected lights of its four fixed stars: Dante, who rose here; Boccaccio, who blazed here; Savonarola, who suffered here his cruel eclipse; and Galileo, who here peacefully set, is the object of this neat little volume on the literary landmarks of the famous city. That the process of embalming is skillfully done, the reputation of the author may be regarded as sufficient guarantee; and those who have read his "Literary Landmarks of London," "Edinburgh," "Venice," and "Jerusalem," will need no urging from us to accept his offered guidance amid the haunts and homes of genius in the storied city of the Arno.

In Buncombe County. By Maria Louise Pool. Chicago: Herbert S. Stone Co.

No quicker or safer remedy for a fit of "the blues" could be recommended than the perusal of this entertaining little volume. Maria Louise Pool's humor is irresistible, and it sparkles and bubbles over these pages until the reader is fairly convulsed with laughter. "In Buncombe County" is not a novel—as are so many of Miss Pool's books—but a series of sketches embodying the experiences of two women friends in the mountain region near Asheville, North Carolina. Her descriptions of natural scenery and of the natives are vivid and appreciative, and some of the ludicrous adventures of the two ladies are, as the school-girl said, "too funny

for anything." The book is artistically bound in ornamental board covers, and has uncut leaves with wide margins. Buy, beg, or borrow "In Buncombe County."

Theory of Physics. By Joseph S. Ames, Ph. D., Associate Professor of Physics in Johns Hopkins University. New York: Harper & Brothers.

If text-books in science classes are not only useful, but a necessity—and Prof. Ames gives good reasons for his statement that they are—this particular text-book, in every respect up-to-date and admirably adapted to the work of instruction, ought to meet with an extensive sale. Nothing is wanting in this volume that a capable teacher of physics can desire except it be something to supersede personal effort and aptitude, and such desideratum the author does not pretend to meet.

The Divine Library: Suggestions How to Read the Bible. By J. Paterson Smyth, B. D., LL. D. James Pott & Co.: New York.

"Make it the first morning business of your life," advises Ruskin, "to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand." In carrying out this excellent advice a better guide it would be, perhaps, difficult to find than Dr. Smyth's admirable book. Its suggestive title originated with Jerome fifteen centuries ago, but its true bearing and significance are only now beginning to be comprehended. This work is a help in that direction.

The Fat of the Land: How to Live on It. By Ellen G. Smith, M. D. Amherst: Carpenter & Morehouse.

Cook-books are numerous and many of them valuable. Too many of them contrive rich and expensive dishes which destroy health and life. The present book is an attempt to provide inexpensive, simple and healthful dishes. The author is a bit of a Grahameite, having larger faith in the cereals and fruits than in animal food. The book contains a list of valuable recipes.

The English Language and Its Grammar. By Irene M. Mead. Boston: Oliver, Burdett & Co.

This excellent manual is designed for advanced study of English, giving the logical connection and analysis of the English sentence. The elements of the sentence and their philosophical relation to each other are set forth in a series of seventeen lessons. The work is compact, accurate, and neatly done. The book is especially adapted to normal and training schools and to high schools and classes for the training of teachers.

Magazines.

The March number of the *Nineteenth Century* appears with its usual rich variety of up-to-date discussions. Opening with a poem, "For Greece and Crete," by the poet Swinburne, it expounds in an able and exhaustive manner the Cretan policy of the six Powers of Europe from a French point of view, for the author, Francis de Pressensé, is the editor of *Le Temps*. Sir Julius Vogel contributes a paper full of interesting facts on "Greater Britain and the Queen's Long Reign." "Fighting the Famine in India," by J. D. Riess, recounts the story of a great national calamity. "England's Advance North of Orange River," by Melville de Villiers, recites some important items of contemporary history. The Duke of Argyll writes in a fine vein of scientific criticism about "Herbert Spencer and Lord Salisbury on Evolution." Among papers by other popular writers are: "About Alexandria," by Prof. Mahaffy, and "Hints on Church Reform," by Dr. Jessop. (Leonard Scott Publication Co.: New York.)

The *Biblical World* for March, in an article on "The Apocalyptic Teaching of our Lord," by Rev. Henry Kingman, Tientsin, China, criticizes the views of such men as Wendt, Weizsäcker, Pfleiderer, and others as to the sources of Mark's Gospel. "Have we Portraits of St. Paul?" is a question asked and answered, with many illustrations and much curious information, by William H. Bradley. Chauncey M. Cady discusses "The English Bible and English Writers." "Aids to Bible Readers" contains some valuable hints by George S. Goodspeed. "Inductive Studies in the Acts," by Clyde W. Votaw, and "Exploration and Discovery," by James H. Breasted, conclude a number which, with the suggestive opening paper by the editor, is replete with good things. (The University of Chicago Press: Chicago.)

The *New World* claims a wide and comprehensive scope, as is suggested by its title. Its style of treatment, too, is trenchant, fresh and fearless, not always sufficiently careful, nor superabundantly considerate and critical, but always placing its readers full front with the great thought-problems of the hour. The March number of this exceedingly able quarterly attempts some answer to several questions that thoughtful minds are asking in our time. In the opening paper, for example, "Christianity and the Historical Christ," Dr. Edward Caird discusses with his usual scholarly care and acuteness whether the movement "back to Christ" with a view to the rediscovery of certain obscured elements of His person and character, will eventually yield the result hoped for. Dr. Caird justly contends that "if we take away from the image of Christ everything that can be said to be due in any way to the intellectual atmosphere in which He was viewed in His own or subsequent times . . . we shall gradually be led to empty our conception of Him of its content, or at least to reduce it to something very vague and general—something to which the religion of the world could not possibly be attached." Among other discussions of a timely character may be named: "Ecclesiastical

Jurisdiction in its Relation to Church Unity," by Charles A. Briggs; "God and the Ideal Man," by Francis U. Lowell; "Kant's Influence in Theology," by E. C. Everett; "Philosophy and Immortality," by A. W. Jackson. (Houghton, Mifflin & Co.: Boston.)

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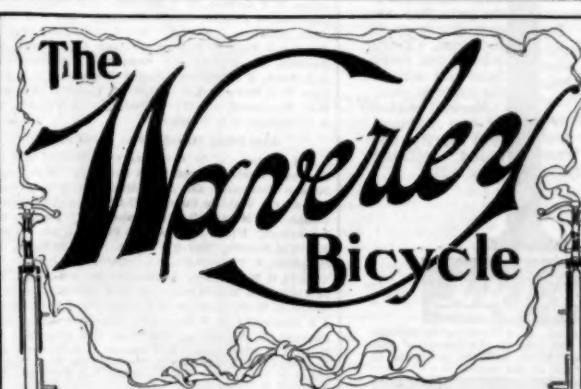
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have gained extraordinary skill in their making. Result—the Waverley for \$60—the tested machine of '96, improved wherever possible. The best way to produce a fine bicycle at little cost—a clear saving of \$25

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Mother's Milk.

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Also the following combinations: Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate, each containing 10 per cent. Cocoa. Very delicious and nutritious preparations.

Peanut oil may be obtained at Co., New York, upon application for Farbenfabrik von Friedlaender & Co., Berlin-Gesell.

Obituaries.

Ingalls. — Rev. John Clough Ingalls was born in Sandown, N. H., June 23, 1805, and died in Melrose, Mass., Feb. 25, 1897.

His parents were Samuel and Betsey Ingalls, and he was brought up amid agricultural pursuits. He early attended the public schools in the home district, but desiring a higher education he pursued a course of study which enabled him to enter Wesleyan University, where he graduated in due time.

Teaching was his first choice for a profession. He was a good singer, and in many places taught singing-schools from which he realized an income which enabled him to pursue his studies through college. He was converted while in college, and in his schools — even in his singing-schools — he was a revivalist as well as an instructor. He had a peculiar gift for winning souls to Christ, which was seen almost all through his life.

Feeling that the ministry was his calling, he joined the New England Conference on trial in 1846. His first appointment was at Leominster. In 1847 he was stationed at North Malden, as Melrose was then called, where he suffered from an affection of his throat. At the ensuing Conference, however, he was received into full connection. His great promise of usefulness led the Conference to hope that he would soon recover from his disability and be able to perform good service. Hence he was not dropped as a probationer, but was received into full membership and placed on the supernumerary list.

The class of which Mr. Ingalls was a member on trial had some strong and honored names — Joseph Cummings, D. A. Whedon, Joseph Augustus Adams, A. S. Flagg, Chester Field, E. Scott, George W. Weeks and L. B. Clark.

Only Dr. Whedon, of the N. E. Southern Conference, now remains in the ministry.

In 1848 Mr. Ingalls' name was assigned as supernumerary to Lynnfield, where he attempted to perform some ministerial labor, but his health more seriously failed, and he was put upon the supernumerary list at the next Conference.

He was married in 1847 to Miss Emily Tilton Colby, who died June 3, 1883. Only one child, a son, survives from this family.

After being laid aside from ministerial service he found a specific for lung and throat disease which he used to advantage in his own case and recommended to others. This gradually grew into a business in which he was successful and accumulated quite a considerable property, besides conferring great benefits on many other persons. About ten years ago, by endorsing, he lost his property and since then has been in straitened circumstances.

In the midst of his business, as he visited numerous places in the prosecution of his traffic, he was ever alive to religious duty, attending the local services wherever he chanced to be and participating in them. Numerous revivals were thus inception, and he often tarried some days, and sometimes two or three weeks, to aid the pastor. He was never strong enough, however, to undertake again the regular work of the ministry.

All through life he was deeply spiritual, a constant attendant upon the prayer and class-meetings of his local church, and a laborer in Zion. His piety was always of a sweet, cheerful and hopeful type.

About ten weeks before his death he had a fall, receiving injuries from which he never fully recovered. While he was convalescing he took a cold and was stricken with pneumonia, from which he died in two days. He was buried from his late residence on Tuesday, March 2, the services being conducted by Revs. C. E. Davis, D. Dorchester, and his pastor, Rev. J. M. Leonard. One sister survives in California, and a son in Melrose.

DANIEL DORCHESTER.

Spaulding. — Rev. Erastus Spaulding, a local elder in the Methodist Episcopal Church, was born in Oxford, Mass., April 18, 1806, and died in Millbury, Mass., from old age, Feb. 25, 1897.

His parents moved to Montague when he was about four years of age, where he lived until a young man. He was educated in the district schools, and later studied at Wilbraham Academy. He engaged in the tin and hardware business, first at Templeton, afterward had a store in Millbury, and subsequently in Webster. In 1857 he sold his business to his son, and removed to Worcester, where he became interested in petroleum oils. He built the first oil tank in Worcester. As a business man he was honorable, just and upright, blessed of the Lord, and acquired some property.

Father Spaulding was interested in the cause of the slaves. First a Whig in politics, then an ardent Abolitionist, he was associated with the men who ran the "underground railway" for refugee slaves. Many times in his home in Webster did he aid and befriend these slaves on their way to freedom. He was one of the prominent men of Webster sixty years ago; was selected, and a vigorous champion of the temperance cause. In later years he was a Republi-

cans and Prohibitionist.

When a young man he was soundly converted, and joined the Methodist Episcopal Church, always continuing an earnest and faithful member of the same. He was licensed a local preacher, ordained a deacon, and later an elder. He preached much in Worcester County, particularly in Millbury and Webster. The organization of the Methodist Church in Millbury was accomplished by his efforts in 1833 while class-leader there. One member of that original class still survives — Mrs. Phila D. Daniels, now 55 years of age, who resides in Millbury.

When Father Spaulding removed to Worcester, in 1857, he became a member of Trinity Church of that city, and continued a member until his death, though for the past thirteen years he has resided most of the time at Millbury, and usually attended that church. He was a liberal contributor to the church and all good causes, and gave at one time \$3,500 to Trinity Church, selling some of his property to raise the money.

Father Spaulding was twice married. His first wife was Miss Lucy Locke. They were married in Millbury in July, 1833. Of their four children two are now living — Representatives Cyrus Spaulding, of Webster, and Mrs. Amos Bartlett, of Webster. There are also three grandchildren and one great-grandchild. His second wife was Mrs. Maria Griggs, whom he married in New Bedford, Aug. 26, 1870. For nine years, until they married, Mrs. Spaulding's three daughters by her former marriage were inmates of the new home. There was a strong feeling of mutual attachment between them and Father Spaulding, and also with the eleven grandchildren, in the later years. Their love and devotion were marked and beautiful. These daughters are Mrs. Henry W. Carter, of Millbury, Mrs. Henry B. Dresser, of Southbridge, and Mrs. Chas. D. Costello, of Worcester.

The last days of Father Spaulding were serene and bright, while he was cared for by those so near and dear to him, and his end was peaceful.

The funeral was solemnized at the Millbury

Church, Monday, March 1. Services were conducted by Revs. J. H. Humphrey, W. C. Townsend and R. F. Holway. An delegation was present from Trinity Church, Worcester.

Father Spaulding was in many ways a remarkable man. He had excellent business talents, much energy, a sterling character, and a bright, sunny disposition, free from all envy and false pride. He was an ardent student of the Holy Scriptures. For years both at Worcester and Millbury he taught a Bible class, and his pupils rise up and call him blessed. He was a firm believer in the highest attainments of the spiritual life, and lived what he professed. He had an intense and profound faith in God and heavenly things, but was liberal in his creed, counting all true Christians his brethren. Yet he loved the old Methodist ways. His eye would kindle and soul exult in prayer-meetings with a strong spiritual tide, and to get men genuinely saved appeared to be his highest ambition. He was a warm and faithful supporter of the pastor, and the Gospel which he taught and preached he illustrated in his daily life. He has lived long and well, and God has given him a crown.

W. C. TOWNSEND.

Mitchell. — Luther Mitchell died at his home in Unity, Maine, Feb. 19, 1897, aged 81 years.

Mr. Mitchell lived in Augusta for fourteen years, and belonged to the M. E. Church there. About seventeen years ago he came to Unity, where he has since resided. His wife went to her reward two years ago last August. A good and respected man has gone from our midst. He was buried from the home on Tuesday, Feb. 23, the writer officiating at the funeral.

EDWIN S. BURRILL.

Dudley. — William K. Dudley was born in Readfield, Maine, March 13, 1820, and died in Monmouth, Maine, Feb. 16, 1897.

He was a lineal descendant of Gov. Thomas Dudley, one of the Puritan Massachusetts colonists. Converted in Readfield in 1820, under the labor of Rev. Theodore Hill, in the same year he moved to Monmouth, joined the M. E. Church, and here retained his membership until his death. He soon became a strong pillar, proving himself worthy and effective as an official member, serving acceptably in the relation of superintendent and teacher of the Sunday school, and as class-leader, steward and trustee. His constant attendance at the means of grace, earnest exhortations, fervent prayers and cordial greetings won for him a large place in the esteem and affection of his brethren. For many years he was prominent and successful as a business man. His sterling integrity and pleasant and gentlemanly bearing secured the respect and confidence of the community. At the head of his household, in his official relation to the church, and as a citizen, he was known to have great stability of character and an affable, cheerful disposition that made his society desirable and his influence in harmony with his profession. As a devoted husband and most affectionate father he greatly excelled. In his benevolent offerings, wise counsel, and fidelity to spiritual interests, he was always a right-hand supporter to his pastor. God's servants always found a cordial welcome in his home. Not only his beloved family, but the entire church and community, mourn their loss. He leaves a vacancy that can never be filled.

In 1856 he married Miss Ann A. Tilton, who survives him. He leaves a son and two daughters, with three grandchildren, to cherish his memory as precious.

His illness was very brief. He was unconscious from the first, and in about sixteen hours had gone to rest. Always faithful, we trust he was found with the wedding garment on. A noble Christian life has been completed and crowned. He has joined the faithful in the "sweet by-and-by." May his mantle fall on those who weep, and his glory be ours to share when our work shall have been as nobly done! M. E. KING.

Loring. — Mrs. Diana M. (Searles) Loring was born in Littleton, Mass., April 1, 1841, and died in Gardner, Mass., March 4, 1897, aged 55 years, 11 months and 3 days.

She was a healthy, vivacious child, and grew up to a beautiful womanhood. On Feb. 15, 1860, being then a little less than nineteen years old, she was married to George A. Loring. Two children were born to them — Mr. Wm. A. Loring and Mrs. Minnie L. Jenkins, both of whom reside in Gardner, and are both members of the Methodist Episcopal Church. Mrs. Loring was an affectionate and faithful wife, a tender and devoted mother, and a sincere friend, loved and prized by those who enjoyed her acquaintance.

Twenty-one years ago Mrs. Loring gave her heart and life to Christ. Rev. Seth C. Carey, being then pastor of the Methodist Episcopal Church in Gardner, received her upon probation, March 12, 1876. On Nov. 5 of the same year he formally received her into full membership in the church. From then until her earthly journey ended she remained a consistent member of the same church. She enjoyed the respect and affection of those associated with her in the sacred relation. For about six years she was active in the work of the church. She

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was the first local secretary of the Woman's Foreign Missionary Society, of which she became a life member. The present church building was erected during the early months of her membership. She was greatly interested in the enterprise, and was active in plans and work for gathering funds to further the enterprise. She loved the place of prayer and often walked alone to evening meetings, although living a mile away and having to pass through a dark wood.

About fifteen years ago, ill health came, and thenceforth she was largely deprived of participation in the duties and privileges of the sanctuary, but she remained loyal to Christ and the church, continued to pray and trust, and exhibited the spirit of her Master as clearly that her life shone for Him until its close.

After prolonged and great suffering with her husband and children at her bedside, she left the earthly house of this tabernacle for the building of God, the house not made with hands, eternal and in the heavens. "Her children arise up and call her blessed, her husband also, and he praiseth her."

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